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The Brahma-Vaivarta Purana.

GANESA-KHANDA.

THIRD PART.

CHAPTER I.

1-8. One should bow to Nârâyaṇa, Narottama, Nara and Saraswatî before one recites the Purâṇas. Nârada said, "O lord, I already heard the part of the Purâṇa which relates to Nature, which is desired by all and which is excellent like the Sea of nectar and which is edifying to fools. The account of the birth of Gaṇeśa is the basis of endless good to mankind. How was Gaṇeśa, the foremost of the gods, born without the womb of Pârvatî? How could this goddess secure such a gem-like son? Whose digit is he? Why did he voluntarily submit to the pain of birth? In the presence of Brahmâ Viṣṇu and Maheśa who are respectively the creator, preserver and destroyer of the world, why is he entitled to pre-eminence in worship? The mysterious account of his birth is given in the Purâṇas. Why has he got the face of an elephant with one tusk and why has he a big belly? O most blessed saint, I am anxious to know this interesting account in detail." Kindly relate it to me from start to finish.

9-10. Narayaṇa said :—"O Nârada, listen to that mysterious, essential, interesting, auspicious, most wonderful and delightful account which destroys sins, removes impediments, gives redemption and cuts asunder the ties of karma.

11-19. O Nârada, now I am going to describe to you a wonderful, esoteric anecdote which removes sins, obstacles and sorrows. Listen. It is the cream of all narratives, the source of all good, delightful and beneficial to the audience: auspicious, and likely to redeem people and remove the chains of Karma. The goddess who emanated from the energy of the gods oppressed by the demons killed all the demons and was born as the daughter of Dakṣa. She was known at that time by the name of Satî. In days of yore, this goddess offended with her father for the slander of her husband, ended her life through (yoga), the concentration of mental powers and was eventually born out of the womb of Menakâ, the favourite wife of Himâlaya, the king of mountains. The king cheerfully married his daughter to S'ankara, the chief of all gods (S'iva) who took her to a solitary place. There S'iva cohabited with her in a certain grove of flowers situated on the coast of a river on a lovely bed likely to excite lust and besmeared with flowers and sandal paste. There they dallied merrily in various ways, *i. e.*, in the ordinary process, reversed process of sexual intercourse etc., for a thousand years. By the mere touch of Pârvatî's body, S'iva was overpowered by the darts of Cupid and, *vice-versa*. Pârvatî was so much bewildered that none of them could distinguish day from night. The mutual enjoyment of that lovely pair in that solitary, lovely place teeming with swans, ducks and other aqueous birds, reverberating with the sound of

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male cuckoos and bees, graced with blooming flowers of every description, redolent of the gentle breeze and void of beasts of prey was a source of indescribable solicitude to the gods who under the lead of Brahmâ went to Nârâyaṇa at once.

20-22. Brahmâ bowed to Hari and related to him every thing in detail as desired by him. In the meantime, the gods stood there immovable like pictures painted on the wall. Brahmâ said, "The great devotee, S'ankara, has been engaged in sensual pleasures for a celestial thousand years on account of which he is indifferent to everything else. He has not desisted from his amorous pastimes as yet. O Lord of the universe, please tell us how the nuptial pair will get a son as a resnlt of their sexual intercourse.

23-38. Hari replied, "O Brahmâ, you need not fear; all will be well. Those who seek my protection never come to grief. Let the gods carefully devise a method whereby the semen of S'iva may be discharged on the ground; for if the semen enter into the womb of Pârvatî, a son will be born who will subdue both the gods and the demons." Indra and other gods, at Hari's command, went to the coast of the Narmadâ, and Brahmâ went home. Thereafter the gods were very much afraid and, with crest-fallen features, went where S'iva was and stood up outside the cave of a mountain. There Indra requested Kuvera, Kuvera requested Varuṇa, Varuṇa requested the Wind, the god of Wind requested Yama, Yama requested Varuṇa, the god of Fire requested Yama, the Sun requested the god of Fire, the Moon requested the Sun, Isân requested the Moon to disturb S'iva in his sexual intercourse. One requested the other with the same object in view, *i. e.*, the interruption of S'iva. First Indra went to the mouth of the cavity; but with his face turned in another direction addressed S'iva thus:—"O S'iva, lord of ascetics, what are you doing? You are the Lord, the root cause of the universe: you remove the fear of the people devoted to you. I bow to you. So saying, Indra slipped away. Then the Sun came to the mouth of the cavity, and looking at him slantingly through fear said thus: "O great god, preserver of the world, what are you doiug? O excellent god, the blessed consort of Pârvatî, I bow to you." So saying, the Sun bewildered with fear, ran away. Later on the Moon-god came and similarly turning away his face said thus: "O three-eyed Lord of the three worlds, what are you doing? You always delight in yourself or ego. Whatever you desire is immediately accomplished. The celebration of your name consecrates the earth. I bow to you.' So saying, the frightened Moon, the lord of the night, slipped away. Next the god of wind arrived at the threshold and looking archly said thus: "O Lord and friend of the world, what are you doing? You are Eternal and the source of the four-fold objects of human pursuit, *viz.*, virtue, wealth, worldly enjoyment and redemption. I bow to you."

39-47. By dint of his knowledge of yoga *i.e.* union with the supreme spirit through abstract meditation, mental abstraction or the concentration of the mental powers, the learned S'iva heard the above hymns; and though inclined to give up his intercourse with Pârvatî, S'iva had not the courage to do so for fear of offending his wife. But seeing that the gods were frightened and going to pray him again, he desisted from his sensual pleasures and disengaged Pârvatî from his embrace. But as he attempted to get up hastily

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through fear and shame, his semen dropped on the ground, out of which Kârtika was subsequently born. Thus I have narrated to you the interesting episode relating to the birth of Kârtika. Now hear the main account, as desired by you.

CHAPTER II

1-7. Nârâyaṇa said, "S'iva gave up his sexual intercourse: but seeing the gods before him, he was moved to compassion through fear of Pârvatî and asked them to run away immediately. The gods, afraid of being cursed by her hastily fled away and Mahâdeva himself, though the destroyer of the whole, universe, trembled through fear of Pârvatî. The goddess Durgâ, when she got up from her bed, did not behold the gods before her and therefore restrained the fire of anger which was about to emanate from her body. But she was highly incensed against them and cursed them saying: "From this day forth, the semen of the gods will be ineffectual or sterile (*i. e.*, incapable of begetting a son). When the god of gods, Mahâdeva, saw that the goddess was flushed with rage, weeping, stooping down, and very much aggrieved was digging the earth with her nails, he lifted her by the hand, placed her on his breast and in great fright addressed her gently thus:

8-15. O daughter of the mountain, O mother of the universe, O paragon of beauty, why are you angry? You are blessed and lovely. You are the presiding goddess of my life and good fortune. Which of your desires shall I fulfil? What is impossible with either of us in the entire universe? I am innocent. Be propitiated with me. If I have done any wrong unintentionally and accidentally, I crave your pardon. I am S'iva by your association only: (S'iva, *i. e.* one who confers benefits on the world). Though I am a god yet without your association, I am a S'ava or a corpse and a source of evil. You represent nature, intellect, forgiveness, mercy, contentment, vigour, peace, lassitude, hunger, forbearance, shadow, sleep, esteem and constitute the root and prop of all. My spouse, deign to smile and use gentle and tasteful words to me. Consumed by the poison of your wrath, I have been turned almost into a corpse. Kindly revive me.' The angry goddess, at the words of her husband, restrained her temper and gently thus answered:

16-31. You are omniscient; you can take any form; you delight in self (*i.e.* you are self-contented). Whatever you wish is fulfilled. You reside in the body of every creature. What can I say to you? A woman speaks out her heart and cherished wishes only to her ignorant husband. But it is needless for me to do so: as you know the heart of every one and dwell in the heart of all persons. Every woman conceals carefully the cause of her shame; and yet I shall divulge my shame to you, though a woman should not reveal it with her own mouth. O god, of all the pleasures in the world, and of all prosperity, the association of a woman with her virtuous husband in solitude is most delightful to her. Disturbance of such an act before it is complete is most painful to her. Separation from her husband is most intolerable to a woman. As the moon gets thinner day by day in the dark half of the month, so a woman gets emaciated every moment without her lord. Anxiety is the mental fever of persons and is the cause of their waste. As the sun dries up a cloth, so

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separation wastes a chaste woman : and the fever caused by the want of intercourse with a mare wastes a horse. My sorrow consists in the first place in the break in the sexual intercourse : secondly, in the semen dropping elsewhere and thirdly in my barrenness. You are the most lovely of all things in the three worlds, being my husband and yet I did not get any issue. The life of a woman who has got no son is useless. Asceticism and charity yield fruits which are reaped in the next world but the birth of a good son, *i. e.*, a son of noble blood, gives happiness in this world, as well as in the next. A bad son, like a flame of fire, consumes or ruins the family. He is born only to cause compunction to the mind. The husband is born again through his digits, from the womb of his wife. A chaste woman ever ministers to her husband like his mother. An unchaste wife is troublesome to her husband like his enemy. A woman of sharp tongue and a woman of bad character are both unchaste. O Lord of meditative ascetics, what means shall I adopt to get a son ? You are the ocean of devices and source of all benefit to people engaged in asceticism." So saying, the goddess bowed low and shed tears. The supreme Lord, S'iva smiled gently and tried to console her. He addressed to her modest, delightful, tasteful, soothing and pleasant words, suggesting methods whereby she could get an issue.

CHAPTER III.

1-4. S'iva said, " O Pârvatî, listen and you will be blessed. Every act, in the world, is accomplished by devices. I am going to suggest to you a pleasing method which is the root of success. O fair one, adore Hari and perform a holy vow. The name of that vow is Pûṇyaka. It should be performed only for a year. Though it is austere, yet it is efficacious like the Kalpa tree. It is pleasing, sanctifying, substantial, excellent and calculated to give a son and all prosperity.

5-30. As the Ganges among rivers, as Hari among the gods, as I among the Vaiṣṇavas, as you among the goddesses, as the Brâhmiṇ among the pure, as Puṣkara among the shrines, as the Pârijata among flowers, as the holy basil among leaves, as the Ekâdasî among festivals, as the Sunday among the days, as Agrahâyaṇa among the months, as the Satya among the ages, as the spring among the seasons, as the teacher among revered persons, as the mother among the elders, as the wife or husband among the beloved, as the mind among the trust-worthy, as the gem among riches, as the son among relations, as the Kalpa among trees, as the mango among fruits, as India among continents, as the Vrindâ-vana among groves, as Satarupâ among women, as Kâśî among cities, as the sun among the effulgent bodies, as the moon among delightful orbs, as Cupid among the beautiful, as the Vedâs among religious books, as Kapila among adepts, as Hanumâna among monkeys, as the mouth of a Brâhmiṇ among sacred objects, as poetry among things which give fame, as the sky among pervading objects, as the eye among the members of the body, as the recitation of Hari among glorious acts, as the thought of Hari among enjoyments, as the touch of a son among things which can be felt by the hand, as a hypocrite among villains, as a whore among sinners, as truth among the virtues, as the service of Hari among devotions, as *ghee* among the pro-

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ductions of the cow, as Brahmâ among the anchorites, as nectar among victuals, as the paddy among crops, as the water among sanctifying articles, as the fire among pure objects, as the gold among metals, as sweet words among delicacies, as the divine eagle among birds, as the Airâvata among elephants, as the god Kârtika among ascetics, as Nârada among godly saints, as Chitraratha among the Gandarvas, as Vrihaspati among the wise, as S'ukra among poets, as the Purâṇa among poems, as the ocean among torrents, as the earth among the forgiving, as redemption among objects of aspiration, as the faith in Hari among objects which yield prosperity, as the Vaiṣṇava among the holy, as the Praṇava (=Om) among letters, as the mantra of Vîṣṇu among mystic syllables, as Saraswatî among Savants, as the Gaetrî among metres, as Kuvera among the Yakṣas, as Vâsuki among snakes, as the Himâlaya among mountains, as Surabhi among cows, as the Sâm-Veda among the Vedas, as Kuśa (holy grass) among blades of grass, as the letter A among alphabets, as Lakṣmî among benefactors (male or female), as the mind among fleeting things, as mother among well-wishers, as the rib of Viṣṇu among the skeletons of animals, as the lion among beasts, as the man among animals, as the self or ego or mind among passions, as indigestion among diseases, as energy or power among devices, as the Virâta among the dense, as an atom among the subtle, as Indra among the gods, as Bali among the demons, as Prahlâda among the virtuous, as Dadhîchi among the generous, as the Brahmâstra among weapons, as the Sudarśana among wheels, as Râma among kings, as Lakṣmaṇa among archers, so is the Puṇyaka among vows. As Kriṣṇa is the prop of all, is served by all, is the root cause and cream of creation and is the source of all success, so is this vow.

31-38. O blessed Pârvatî, perform this vow and you will obtain a son. Lord Kriṣṇa, the source of all bliss through whom millions of ancestors of a person are redeemed is worshipped by this vow. Whoever takes the Mantra of Hari and serves him blesses his own existence, redeems his ancestors, goes to the Vaikuṇṭha and dwells there as a member of the retinue of Lord Kriṣṇa. He redeems his brother, servant, friend, companion and wife and merges into the feet of Hari. Therefore, O Pârvatî, take that rare mantra of Hari and recite it." So saying, O saint, S'iva, the primeval god, went with his spouse to the coast of the Ganges, gave her the mantra of Hari, his ode and amulet and pointed out to her the methods of celebrating his worship.

CHAPTER IV.

1-12. Nârâyaṇa said, " Pârvatî was very pleased to hear of the vow and enquired of her lord the rites necessary to perform it. Pârvatî said: " O lord, you are the best of the omniscient, the ocean of mercy: you are the refuge of the poor. Kindly tell me the rules of the vow. What articles and fruits are appropriate to the vow ? The time, the articles prescribed for food, the method and the fruits relating to the vow I should like to know. Kindly engage for me a good priest, a Brâhmiṇ who culls flowers and a servant who provides articles. Please also tell me about things which I do not know. For the husband is the lord of the wife. A woman has three stages of life, *viz.* childhood, youth and old age. The father takes care of her in her infancy ; the

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husband in her youth and the son in her old age. The father is relieved from anxiety by making over his dear daughter to a suitable bridegroom. The husband passes his days happily by entrusting his wife to the care of his son. A woman who is maintained successively by three of her relations as mentioned above is truly blessed. If any one of the above relations be wanting, she is blessed to a moderate degree; if all of them are wanting, she is unfortunate. A woman who accepts her subordination to any of them is praised; a woman who discards the control of any of them and depends on others is blamed. This is recited in the Vedas. O lord, you are the witness of all acts and are conversant with the mysteries of objects. For my satisfaction, grant me the boon of a son. Lord, I related to you the matter in the light of my feeble understanding. You know the heart of all. It is needless to tell you anything.' Pârvatî, so saying, fell prostrate at his feet. Then the merciful S'iva said thus:

13-62. O goddess, I am going to relate to you the method of the worship and everything, as desired by you. With a view to the collection of fruits and flowers for the vow, a hundred Brâhmiṇs should be engaged. To provide articles, a hundred servants should be employed. You should engage the wise, the learned, the pious, the all-knowing Sanat-Kumâra as your priest. My dear, the initiation of the rite in the month of Mâgha in the bright half of the lunar month on the 13th day of the said month is most auspicious. On the previous day, the person intent on her vow, should shave her head, bathe, fast and carefully wash her clothes Next day, she should get up at dawn, rinse her mouth and bathe in pure water. After recollecting Hari, she should utter the mantra for the purification of the body. Then reverentially she should offer oblations to the feet of Hari and go home. She should put on a pair of washed clothes, sit down on a clean matting, rinse her mouth again, mark her forehead with sandal paste and perform her diurnal rites. First she should greet the priest, utter Swasti (the ceremony preparatory to a solemn sacrifice) fix the jar, make the avowal of the purpose to perform the rite and then commence the vow, as prescribed by the Vedas. She should daily present 16 ingredients to Lord Viṣṇu, *viz.*, the expression Swâgata (welcome), water for washing the feet, offerings (barley etc.) for the feet, water to rinse the mouth, oblations of milk and honey, water to bathe, cloth and ornaments, perfume, flower, frankincense, light, sacrificial offerings (rice, etc.), sacred thread, betel incensed with camphor and hymn.

27-36. If any of the above articles be wanting, the act is defective. A defective act is like a defective man. A defective act brings forth defective fruits. The worshipper, to gain a graceful form, should present every day one hundred and eight Pârijat flowers to Viṣṇu. To add to the beauty of her person, she should offer a lakh of white Champaka flowers to Viṣṇu. To add to the beauty of her face, she should present to him a like number of lotuses. To add to the lustre of her eyes, she should offer him a thousand mirrors (looking glasses) and for the grace of her eyes, she should offer him a lakh of blue lotuses. For the beauty of her hair, she should present to him a hundred white chowries. For the beauty of her nose, she should offer him a thousand cups made of leaves. For the beauty of her lips, she should offer him a lakh of red flowers called Bandhuka. For the beauty of her teeth, she should offer him one lakh pearls. For the beauty of her cheek, she should offer him one lakh pillows inlaid with gems.

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38-48. For the beauty of her lower lips, she should offer him one lakh diamond chains. For the grace of her ears, she should offer him one lakh ear-rings. For the beauty of her shoulders, she should offer him one lakh jars of honey. For the melody of her voice, she should offer him one lakh jars of honey. For the beauty of diction, she should offer him one lakh pits of nectar. For the lustre of her eye-sight, she should offer him one lakh lamps of diamond. For the beauty of her neck, she should offer him a thousand diamond cups resembling in form the thorn-apple. For the grace of her arm, she should present to him a thousand stalks of lotus. For the grace of her hands she should offer him one lakh red lotuses. For the grace of her fingers, she should offer him a lakh of rings. For the grace of her nails, she should offer him a lakh of white diamonds. For the grace of her breast, she should offer him one lakh wreaths of gems.

49-58. For the grace of her rising breast, the worshipper should offer him ripe baels. For the grace of her body, she should offer him one lakh round cups. For the grace of her navel, she should offer him one lakh artificial diamond navels. For the grace of her buttocks, the worshipper should offer him a thousand diamond artificial nails. For the grace of her loin, the worshipper should offer him one lakh golden trunks of plantains. For the grace of her legs, the worhipper should offer him one lakh crops of barley or sunned rice and pure white lotuses. For the grace of her movements, the worshipper should offer him 1,000 artificial golden wag-tails. For the excellence of her gait, she should offer him a thousand golden swans and elephants. For the grace of her head, she should offer him a thousand golden umbrellas or parasols. For the beauty of her smile, she should offer him one lakh jasmine flowers.

59-70. For the grace of behaviour, she should offer him one lakh invaluable gems. For the grace of her body, she should offer him one lakh pearls, white like crystals. To gain the affection of her relations, she should reverentially offer him a thousand pearls resembling excellent corals. She should offer him one lakh superb gems to secure the good books and affections of her husband for ten millions of births. To gain a son, she should offer him the pumpkin gourd, cocoanut, lemon and bael. To add to the wealth of her husband, she should offer him a lakh of excellent gems. To increase her prosperity, she should offer him musical instruments, bell-metal, a pair of cymbals, &c. To add to the enjoyments of her husband, she should offer Hari *ghee*, mik boiled with rice and sugar—cakes, &c. For the satisfaction of Hari, she should offer him one lakh fragrant flowers. To gain the good will of Lord Krishna, she should present to him sweet and tasteful offerings and flowers of various kinds mixed with holy basil leaves. For the profuse growth of crops which she is likely to secure at every birth, a thousand Brâhmins should be fed every day.

71-72. To increase her faith in Hari, a hundred handfuls of flowers should be presented to him during worship and she should bow low to him, a hundred times. For six months, she should eat only boiled rice mixed with *ghee*: for five months, she should use only fruits; for a fortnight, she should take only *ghee* and for a fortnight she should drink only water. A hundred diamond

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lamps and fire should be burnt day and night. She should keep up the night, seated only on a mat of holy grass. To be an expert in matters of sexual intercourse, the worshipper should abstain from eight kinds of cohabitation, *viz.*, recollection, recitition, dallying, listening, use of indecent language, avowal of the purpose, perseverence and completion of the task. When the above rites are accomplished, there ought to be the consecration of the deity or invocation of the deity on the image. The worshipper should dedicate to Hari clothes, articles of food, sacred thread, 360 baskets full of delightful, presents, 1360 Brâhmiṇs should be fed. *Ghee* and sesamum should be cast into the sacrificial fire, 1360 times. For the fulfilment of the vow, 1360 gold coins should be distributed to the Brâhmiṇs, as the priests fee. On the last day of the vow, I shall mention to you other matters in this connexion. Acquisition of firm faith in Hari is the object of this vow. A person, through this vow, is able to get a son renowned throughout the world like Hari. A woman gets thereby beauty, and secnres the good graces and love of her husband, prosperity and vast wealtn. All her objects are accomplished in every birth. Thus I narrated to you every thing in connexion with the vow. Observe the vow and you will get a son." So saying, S'iva paused.

CHAPTER V.

1-12. Nârâyaṇa said, Dûrgâ having learnt from S'iva the method of performing the vow again queried him anent this wonderful subject thus:—"Lord, what an amazing subject I have heard. Now describe to me everything connected with the vow. Please tell me by whom it was first performed." S'iva said: "S'atarupâ, the barren wife of Manu, afflicted in her heart for want of a son, went to Brahmâ and said: "O lord, you are the author of the universe: please tell me how a barren woman may get a son. Alas my life and prosperity are in—effectual. The (useless) merits acquired by asceticism and gift bear fruits which are reaped only in the next world. But a son confers upon his parents immediate happiness, redemption and fruits of a hundred royal sacrifices, and saves them from the peril of the hell called Puta. Lord, tell me how to get a son; otherwise I will resort to the jungles. Please take away all our kingdom, wealth and prosperity which are useless to us (me and my husband) without a son. A learned man is not pleased with the sight of a man who is sonless and who is ashamed of even showing his own face to the world. Unless I get a son, I will take poison or enter into the flames. You had better remain with your unworthy son who has got no son and who will be denuded of a wife by my suicide." So saying, she wept with grief. The merciful Brahmâ thereupon said:

13-29. Child, I am going to tell you an auspicious and delightful method adapted to give a person all sorts of prosperity and fulfil all kinds of desire including the birth of a son. You should perform the Puṇyaka vow which should be observed in the bright half of the lunar month on the thirteenth day of the said month. Kriṣṇa is worshipped by this vow which lasts for a year. All things prescribed by the Vedas are offered to Him in the course of this vow. You will get a son valorous like Viṣṇu by the performance of this vow, as stated by Kâṇwa Sâkha." Thereupon S'atarupâ performed the vow and got two sons named Priya-vrata and Uttânpâda.

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Devahûti by this vow obtained a pious, virtuous, auspicious son named Kapila who is a digit of Hari and the lord of adepts. Aruṇdhatî distinguished by lucky marks or signs, by means of this vow, obtained a son named S'aktri. S'aktri's wife, thereby got a son named Parâṣara. By this vow, Aditi obtained Bâmaṇa, S'achî obtained Jayanta, Uttânpâda obtained Dhruva, Kuvera's wife obtained Nalkuvera, the Sun's wife obtained Manu, Atri's wife obtained the Moon, Angirâ's wife obtained Vrihaspati, Bhrigu's wife obtained S'ukra (a digit of Nârâyaṇa) as their respective sons. This is the best of all the vows, which you also should perform, O daughter of Himâlaya. This vow can only be performed by goddesses and queens. By virtue of this vow, Nârâyaṇa himself will be born as your son." Pârvatî, when she heard the words of her lord, became much pleased and performed the vow, as desired. The interesting and redeeming account of the birth of Gaṇeśa has been described to you. Now what do you want to hear ?

CHAPTER VI.

1-4. Saunaka said, "O best of hermits, what further questions were put by Nârada to Nârâyaṇa ?" Suta replied, "Nârada wanted to know the method of the initiation of the vow and queried Nârâyaṇa thus:—"O best of saints, how did Pârvatî perform her rites at the command of her husband ? How was the Lord Kriṣṇa subsequently born through her womb" ?

5-13. Nârâyaṇa said, "S'iva, after having recited to his wife the method of performing the vow, went to the forest for devotion, though he himself is the lord of devotion. Himself a modification of the image of Hari, full of supreme happiness and wisdom, the Eternal S'iva was so much absorbed in the contemplation of Hari internally and externally that he had no idea of day or night. In the meantime, Pârvatî, as enjoined by S'iva, cheerfully engaged servants and priests for the performance of the vow and in an auspicious moment she began to celebrate the vow after having secured the necessary ingredients. Sanat-Kumâra, the son of Brahmâ, effulgent with the lustre of Brahma, himself arrived there like light personified. The delighted Brahmâ arrived with his wife from the Brahma-loka. Lord S'iva arrived there with impatient haste. Viṣṇu, the ruler and preserver of the universe, decorated with four hands and a garland of wild flowers, of a dark-blue colour, got up from the bed of the Kṣiroda-sea and attended by Lakṣmî and his followers, mounted a diamond-car and arrived there hastily.

14-22. The vow of Pârvatî was attended by Sanaka, Sananda, Kapila, Sanâtana, Âsuri, Kratu, Haṃsî, Bodhu, Pancha-śikha, Aruṇi, Yati, Sumati, Vaśiṣṭha, Pulaha, Pulastya, Atri, Bhṛigu, Angirâ, Agastya, Prachetâ, Durvâsâ, Chyavana, Marîchi, Kaśyapa, Kaṇwa, Jagat-kâru, Gautama, Vrihaspati, Utathya, Sambarta, Saubhari, Jâvâla, Jamadagni, Jaigirṣavya, Devala, Lokâmukha, Chakra-ratha, Pâribhadra, Parâśara, Viśvâ-Mitra, Bâmdeva, Riṣya S'ringa, Vivâṇdaka, Mârkaṇdeya, Mṛikaṇdu, Puṣkara, Lomaśa, Kautsa, Vatsya, Dakṣá, Kâlâgni, Agha-marṣaṇa, Kâtyâyana, Kaṇâda, Sâlindi, S'akatâyana, S'anku, Âpiśali, S'âkalya, S'ankhya, ourselves (Nara and Nârâyaṇa, sons of Dharma) with all their retinue, the regents of the quarters, the gods, the Yakṣas, the Gandarvas and the Kinnars.

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23-27. Himâlaya, the mine of gems, out of curiosity, with his sons, followers and wife, decorated with ornaments, arrived at the spot with piles of wealth and gems, one lakh elephants, three lakh horses, ten lakh cows, seven lakh gold pieces, seven lakh diamonds, seven lakh touch-stones, four lakh pearls, a thousand Kaustubhas and masses of sweetmeat.

28-36. The Brâhmiṇs, Manus, adepts, Vidyâdharas, Yatis, beggars and bards also came to attend the ceremony. Fairies, nymphs, dancing girls and musicians likewise graced the occasion. The royal roads constructed with rubies were delightfully moistened with fragrant waters, decorated with mango leaves and columns of plantain, bent grass, paddy, fried rice, flowers and fruits. At that time, all the guests assembled at the Kailâśa were greeted by S'iva and seated on elevated thrones. During this vow, Indra was the superintendent or manager in charge of gifts, Kuvera was in charge of the Treasury : the Sun was the keeper of Conscience, *i. e.* prescribed what was right or wrong : and Varuṇa was the dispenser of food. During that vow of Pârvatî, a thousand artificial rivers of curd, milk, molasses, *ghee*, honey, whey and butter were created. O Nârada, During that vow, millions of pits of nectar, sweets and sugar were excavated.

37-46. Heaps of cakes (Swastika) of wheat and barley, immense quantity of cakes of flour and fried rice purified with molasses were provided for the occasion. Numberless heaps of winter paddy and flattened rice were secured for the festival, There was no end to the heaps of rice There were mountains of gold, silver, corals and pearls. The goddess of fortune herself prepared milk with sugar and rice, food with winter-rice and curry with vegetables and *ghee*. Hari himself with the gods and one lakh Brâhmaṇs sat down to eat. A lakh of Brâhmiṇs dispensed food on the occasion. These Brâhmiṇs also distributed betel leaves seasoned with camphor to the guests and set up thrones of gem so that they might take rest after dinner. Viṣṇu, seated on the throne, attended by white chowries, and eulogised by saints, adepts and gods witnessed with a gentle smile the dance of the fairies and heard the songs of the Gandarvas. S'iva, being deputed by Brahmâ, at that godly assembly addressed Viṣṇu with folded palms with reference to the vow thus.

47-53. "O Lord, listen to my prayer. You yield the fruits of all devotion. You are worshipped, first of all, on the occasion of every vow, rite and sacrifice. You are the root of every thing and the Kalpa tree of every desire. The afflicted Pârvatî performs the Puṇyak vow to get a son. As the gods interfered with the sexual intercourse of S'iva, the semen was rendered ineffectual. Therefore she was much afflicted and I consoled the pious goddess. She desires to have a virtuous son and wants to secure the good graces and affection of her husband. Without these, she can never be consoled. Without these, she is ready to sacrifice her life. Before this, *i. e.*, in her previous birth, she sacrificed her life when she heard her husband slandered by her father on the occasion of her paternal Yagṇa. Now she is born again as the daughter of the Mountain. You know all. What is your command now? Let your order be such, O best of scientists, as to secure good results. No one can turn a fickle-minded woman from her purpose. Her beauty is the source of all delusion. It is irresistible to us also, who have subdued our passions. It is honey-combed with delusion and the cause of

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all worldly ties. It is like the Brahmâstra in the hands of Cupid. It is even antecedent to Fate and no creation of Brahmâ.

54-61. It shuts the gate of redemption on mankind, interferes with the worship of Hari, and fastens people with worldly fetters. It destroys ascetism, increases passions, gives impetus to courage and is the harbour of all evils. It is the field of mistrust, incarnation of hypocrisy, refuge of pride, and a jar of poison with honey at the mouth. It is inaccessible to many and yet adored by everybody and hence it is the seed of all discord. O Supreme Lord, I have stated to you everything. Now be pleased to give me some efficacious advice.

62-64. So saying, S'iva looked at Brahmâ, eulogised Viṣṇu and paused. Lord Viṣṇu sweetly smiled at his words and answered gently, using soft and friendly words, thus:—"O Lord of Pârvatî, of all the vows, this vow is the most arduous, desirable, useful and redeeming.

65-77. The Spirit, the lord and life of holy saints, is eternal, effulgent, propless, dissociated, name-less and spotless: the Spirit witnesses everything and is disposed to favour those who worship Harî. The Spirit is subservient to such worshipers and may also be controlled by other believers, the Spirit cannot be adored with ease. The Spirit is likewise perfect and not liable to decay or decrepitude. Brahmâ, Viṣṇu and Maheśa are all the digits of that Supreme Being. Mahâ-Virâta is likewise His digit. That Eternal Being is calm, free from calamity and wields a form out of compassion for His votaries. He is the planet of planets, removes the evil stars (or it may mean, calamities) of the planets and is attainable in millions of years. Without your grace, His devotion is impossible. A man born in India by the worship of small gods for seven consecutive lives acquires reverence for Hari. By your blessing alone he can obtain the Mantra of the sun, after which he can get the mantra of S'iva. Then after serving you with great reverence for seven births he gets the Mantra of Mâyâ or Durgâ. After worshipping her for seven births, he attains the digits of Hari and acquires reverence for Hari. This faith is immature at first, on account of which he has to come to India, again and again. Later on, by serving pious men, his faith is ripened. Then by the grace of holy men and the gods, he gets the Mantra of Kriṣṇa, the stepping stone to redemption.

78-88. The vow and the Mantra of Kriṣṇa yield all desire. By the continual worship of Kriṣṇa, the worshipper attains the rank of Kriṣṇa. At the time of the eternal destruction of the world, every one perishes: but the adherents of Kriṣṇa do not perish. They simply enjoy superb bliss in the Goloka and ridicule Brahmâ and other gods. O S'iva, you can delude all but my worshippers. Mâyâ deludes all but the worshippers of Viṣṇu. The Mâyâ of Hari inspires every one with reverence for Kriṣṇa. Without Mâyâ that faith cannot be attained. That Mâyâ is the primordial goddess Nature. She is the beloved spouse of Kriṣṇa and immortal like Him. She is effulgent and wields a form at her pleasure. She emanated from the energy of the gods in their fight with the demons. She destroyed the demons and in the next birth, as the result of the devotions of Dakṣa performed by

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him in several previous births, she was born as his daughter in India, out of the womb of his wife. This goddess committed suicide when she heard the slanders against her husband and went to the Goloka. You in great mental distress bore the burden of her dead body, throughout India. I consoled you at S'rî-S'aila on the coast of the river, and the wife of Himâlayâ soon gave birth to her.

89-98. Let your virtuous and meritorious spouse perform the vow of Puṇyaka which is efficacious like a thousand royal sacrifices. O three-eyed god, it is not possible for every one to perform this sacrifice which is as expensive as a thousand royal sacrifices. By virtue of this sacrifice, Kṛiṣṇa himself will be born through the womb of Pârvatî. That merciful Being is the Lord of all the gods, hence he will be styled Gaṇeśa. The recollection of this deity will remove all obstacles: hence he will be styled, the destroyer of obstacles or calamities. He will be born as the result of the Puṇyaka vow, on which occasion the stomach of the guests will be stuffed with food and hence he will be called Lamobdara (or the god with a protuberant belly). As the head of an elephant will be substituted for his head removed by the glance of Saturn, he will be called Gajânana. Who can withstand the will of Providence? The axe of Paraśurâma, will remove one of his tusks, hence he will be called the god with one tooth. This lord of the whole creation will be adored by the gods and all of us. By my boon men will worship him first of all and easily reap fruits of their worship. Unless he is worshipped first, the worship of any other god will be ineffectual.

99-106. The worship of other gods should be performed after the worship of Gaṇeśa, the Sun, Viṣṇu, S'iva, the Fire and Durgâ. The worship of Gaṇeśa removes all impediments, the worship of the Sun gives health, the worship of Viṣṇu gives holiness, redemption, piety, fame and prosperity. The worship of S'iva gives the knowledge of ontology. The auspicious worship of Durgâ gives wisdom, land, a beautiful wife, tenants and friends and is the source of all religious belief. The worship of Fire gives enjoyments and when the days of the worshipper are numbered, it preserves his consciousneses till the last moment and gives him purity characteristic of the sparks of flame at his funerals. Without the worship of these gods, there will surely be revolution in the world. This is, O S'iva, the order of worship in every age. These gods are omnipresent, eternal and intent upon the task of creation. Only by the will of the supreme god, they appear and disappear." So saying Hari paused. The god S'iva and Pârvatî were very much pleased to hear him.

CHAPTER VII.

1-9. Nârâyaṇa said: "S'iva at the command of Hari described to Pârvatî the auspicious fruits attainable by the vow. At the bidding of S'iva, Pârvatî cheerfully ordered the auspicious music to be sounded on the occasion of the vow. Then the fair Gaurî bathed, put on a pair of well-washed clothes and fixed in the crops of white paddy a diamond jar perfumed with sandal paste, aloe, musk and saffron associated with leaves of mangos and decorated with fruits and barley. Then she decorated herself with gems: sat on a throne of diamond and afterwards

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worshipped the Munis, the priests, the regents of the quarters and other gods. She subsequently worshipped Brahmâ, Viṣṇu, and Maheśa with clothes pure like fire, excellent ornaments and other ingredients and with sandal paste, aloe, musk and saffron. After pronouncing Swasti (a ceremony preparatory to a solemn acrifice), she set herself to perform the vow.

10-19. On that auspicious jar, she invoked Kṛiṣṇa and with esteem worshipped him with sixteen ingredients. She offered, one by one, the excellent and fructifying objects which are sacred to this vow. The excellent goddess made invaluable presents on the occasion of this vow. Next she made three lakh of oblations of *ghee* mixed with jinjile to the fire and feasted the gods, the guests and the Brâhmiṇs. Continually for one year, she performed the duties connected with the vow with great care. On the last day of the vow the priest addressed her thus, "O good nymph, hand over your husband to me by way of the priest's fee." The great goddess began to lament at these cruel words and fell into a swoon. When the Munis, Brahmâ and Viṣṇu beheld her condition, they smiled and sent S'iva to her for her consolation. S'iva addressing her said thus, 'O good goddess, get up and all will be well. Be restored to consciousness and listen to me.

20-28. So saying, he clasped his afflicted wife whose throat, lips and palate were dried up to his breast, restored her to consciousness and addressed her with words beneficial, truthful, modest, delightful in the end and calculated to give fame and yield fruits. He said, "O goddess, I am going to communicate to you before this assembly words having a virtuous significance, sanctioned by all and prescribed by the Vedas. O pious nymph, Dakṣiṇâ is the cream of all acts and the source of permanent fame and benefit. An act without Dakṣiṇâ be it divine or ancestral, be it casual or permanent, is ineffectual, and the worshipper without it goes to the hell called the thread of time. He is also afflicted by his enemies and attacked by poverty. If one moment passes after the completion of the act without Dakṣiṇâ the priest's fee is doubled; if a day passes, it is increased four times; if a fortnight passes, it is increased a hundred times: if a month passes, it is increased 500 times: if six months pass, it is increased to an amount four times the amount specified last; if a year passes, the rites are ineffectual. In the last case, the worshipper (the person who performs the rites) suffers the torments of hell for a thousand years. He loses his son, grandson, wealth, prosperity and virtue."

29-35. Viṣṇu said, "O virtuous nymph, preserve your virtue in which case every one will be preserved." Brahmâ said, "If any person does not discharge his or her duties, he or she incurs sins." Dharma said, "Preserve me, goddess, by giving your husband as priest's fee. If you maintain me, all will be well." The gods said, "O virtuous lady, observe the rites and preserve virtue: in which case, we will carry out your design." The Munis said, "Complete the homa (lit. oblation of *ghee* to the fire) by giving priest's fee to the Brâhmiṇ. No evil can befall you, while we are here." Sanat-Kumâra said, "O goddess, give me your husband as priest's fee or in default the fruits of your devotion. If you do not give me my fee, I myself shall realise the fruits of your vow."

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36-46. Pârvatî said, "O gods, if I give away my husband as my fee, what is the necessity of a son or virtue ? If I give away land or tree, how can I get crops or fruits ? If the cause be destroyed, the effect is nao where. If life is quitted, what is the use of a body ? If sight is gone, whet is the use of an eye ? To a virtuous woman the husband is equal to a hundrd sons. If he is gone, the vow or the son is useless. The husband is the source of the son and lineage. If the capital is destroyed, the commerce vanishes." Viṣṇu said : "A husband is, indeed, greater than the son ; but virtue is greater than the husband. O pious lady, if virtue is destroyed, what is the use of a husband or son ?" Brahmâ said : "O virtuous nymph, virtue is greater than the husband, but truth is greater than virtue. Therefore do not deviate from truth." Pârvatî said : "In the Vedas swa means wealth. He who possesses this wealth (*i. e.* wife) is husband. The husband can give away this wealth: but the wealth (wife) cannot give away the husband. You know the Vedas and yet what an extraordinary doctrine of folly do you propound !" Dharma said, "O pious one, no other wealth can give away its proprietor, it is true, but the wife may give away the husband, for both the husband and the wife constitute the same body. One (the husband or the wife) may give away the other." Pârvatî said, "The father gives away his daughter to his son-in-law who accepts her. O gods versed in religious books, this alone is prescribed by the Vedas. I have not heard anything opposed to the doctrine."

45-51. The gods said, "O Durgâ, you represent wisdom. We get wisdom through you. No one can defeat you in Vedic controversy. In the vow of Puṇyaka, the husband has been described as the priest's fee. What is prescribed by the Vedas is virtue, and the opposite is vice." Pârvatî said, "No one depends exclusively upon the Vedas. The social law is stronger than the Vedas. Who can give up the social rites ? In the Vedas, the Puruṣa or the Supreme Being is greater than Prakriti or Nature. O gods, you know all. I am but a female. What can I say to you?" Vrihaspati said: "O chaste goddess, without the Supreme Being creation is not possible, but it is also not possible without Nature. Kriṣṇa created both Puruṣa and Nature who consequently rest on an equal footing."

52-84. Pârvatî said: "Lord Kriṣṇa who is the creator of all descends to the world through His digits and then takes the form of the Puruṣa vested with attributes. It follows thereforethat He is greater than Prakriti ; the latter cannot be greater than the former." While this controversy was going on, every one beheld a car in the sky surrounded by beings dark in colour, each vested with four hands and decked with wreaths of wild flowers round his neck. Then Nârâyaṇa descended from the car and approached the assembly. He was decked with conches, wheel, lotus and mace. All adored him. He is the husband of Lakṣmî and Saraswatî, tranquil, lovely, but invisible to the sinners He vied in beauty with ten millions of Cupids and Moons. He was decked with ornaments, attended by Brahmâ and other gods, obscured by the grace of his own person and surrounded by the gods and all present in the assembly. Brahmâ, Viṣṇu, Śiva, with streaming eyes and body quivering with raptures, bowed down to him and saluted him with folded palms. Then with a gentle smile he asked what the matter was and

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when every thing was communicated to him, he said, "People of equal degrees of intelligence and wisdom cannot instruct one another. Nature, the emblem of energy, vests all creatures with strength. Everything from Brahmâ down to a bush is the product of Nature. That primordial energy (Nature) is spontaneous, *i. e.*, manifests herself without me. But this goddess of delusion (Nature) emanates from me at my pleasure and, at the time of Eternal destruction, dissolves in my essence. Nature is the creator and the mother of all she: represents my illusion and is equal to me in every way. Hence she is called Nârâyaṇî. S'iva meditated me for a long time, this is why I gave the goddess Mâyâ (Durgâ) to him as a fruit of his devotion. She is performing this vow for the edification of the people. She has no personal interest in the matter, inasmuch as she herself yields fruits or devotion to others in the three worlds. Every one is bewildered by her delusion. Really, she has no vow to perform. In every Kalpa she manifests herself and ostensibly performs a vow. Brahmâ, Viṣṇu and Maheśa are all my digits. The other gods and creatures are partly my digits and partly the digits of my digits. As a potter cannot create a jar without earth, as a goldsmith can not construct an ear-ring without gold, so I cannot create the world without energy (goddess Nature). The pre-eminence of the goddess of Force or Energy is recognised by the Darśana (metaphysics or philosophy). I am the spirit, dissociated from all, invisible to all and bear testimony to every act. The body of a living or sentient being is natural and composed of five elements. I am permanent, preside over the body of a person and take a form out of compassion for my worshippers. Nature is the container of all objects; and I am the soul of all persons. I am the soul, Brahmâ is the mind, S'iva is the knowledge, Viṣṇu constitutes the five vital airs, and nature represents intellect. Intelligence, sleep, &c are the digits of Nature. The same goddess Nature has been born as the daughter of the mountain. This is specified in the Vedas. I am the Lord of the Goloka and the Vaikuṇṭha and am eternal. In the Goloka I am surrounded by the cow-herds and the cow-herdesses. Here I possess two arms. In the Vaikuṇṭha, I possess four hands and am the Lord of Lakṣmî. Fifty crore yojans above the Vaikuṇṭha, the Goloka is situated. The two-handed Kṛiṣṇa is worshipped on the occasion of the present vow. I yield benefits to the people according to their desire. O Gourî, render your vow perfect by giving S iva as the priest's fee. But buy him back by paying the proper amount of consideration. The cows, like S'iva, constitute the body of Viṣṇu. Pay the Brâhmiṇ the price in the shape of cows, and your husband shall be restored to you. On the occasion of a vow, the husband may give the wife as his priest's fee, and *vice-versa*, the wife may give the husband as as her priest's fee. This is sanctioned by the S'rutis." So saying, the lord of the Vaikuṇṭha disappeared. Every one was pleased and Pârvatî became at once ready to give the fee. After having made a complete offering of *ghee* to the fire she gave S'iva to Sanat Kumâra, as the priest's fee. Sanat Kumâra said *Swasti* and accepted him. Durgâ's countenance fell and frightened and afflicted she said with folded hands to the Brâhmiṇ thus :

85-101. "My husband is worth a cow. I am offering you one lakh cows. Please return my husband to me : in which case I shall be able to make

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many gifts to the Brâhmiṇs. How can the body act without the soul"? Sanat Kumâra said: "O goddess, I am a Brahmân Of what use will be one lakh cows to me? Who is such a fool as to return an invaluable gem for a number of cows? In the three worlds, every person is the master of his acts. Every thing is done as he wishes. His act is not controlled by others. I am a boy and shall wander throughout the universe with the naked Lord (S'iva), the object of ridicale to the boys." So saying the effulgent son of Brahmâ seated S'iva by his side, whereupon Pârvatî looked extremely depressed. Then she cogitated in her mind thus: "Neither did I see my tutelary deity nor did I attain the object of my vow." So thinking she was about to commit suicide, when suddenly a light flashed across the sky. It illumined the quarters like millions of suns and heated the mount Kailâsa and the gods. This sphere of light was very expansive and eclipsed everything else. The gods adored the Supreme light. Viṣṇu said, Mahâvirâta who wields a world on each of the pores of his skin is but a sixteenth part of God. What are we, then, as compared to him?" Brahmâ said, "The Vedas alone are able to comprehend the Supreme Being. How can I adore or describe him?" S'iva said, I preside over wisdom. How can I adore him who transcends the bounds of wisdom?" Dharma said, "How can I adore a Being who is invisible and who is visible only when he is incarnate?" The gods said, "How can we adore you, when we are but the digits of your digits and when the Vedas and the goddess of knowledge are unable to recite your virtues?" The Munis said, "The knowledge of the Vedas has made us learned. How can we adore you, the cause of the Vedas imperceptible to the mind and indescribable by words? No word is sufficient to eulogise you.

102-80. Saraswatî said: "The Pandits call me the presiding deity of words. But you exceed the limits of language and mind. How can I adore you?" Sâvitrî said: I have given birth to the Vedas, it is true. But you created me through your digits You are the final cause. I am a female. How can I adore you?" Lakṣmî said: "I am the spouse of Viṣṇu who is the offspring of your digits. I preserve the universe. I am able to create through your digits. You are at the root of creation. How can I adore you?" Himâlaya said: "By my misfortune, I have become immoveable. I am very insignificant. People will laugh at the idea of an adoration of which I am incapable. How can I adore you?" In this way, the gods and the Munis adored the Supreme Being and paused. Then Durgâ, the mother of the world, with white clothes on, and clusters of hair round her head, the very emblem of burning flame, and light incarnate was deputed by Brahmâ and others to pray the Supreme Being.

109-120. She said, "O Kriṣṇa, you know me, but I cannot know you. No one can know you No one conversant with the Vedas can know you. Those who are the outcome of your digits cannot know you. How can they who are the digits of your digits know you? You know your own essence; but others do not know you. You are the subtlest of the subtle and the densest of the dense. You are eternal, the image and cause of the universe. You are the cause as well as the effect. You are the final cause. You are effulgent, invisible and propless. You are dissociated with all things, void of attributes and bear testimony to all actions. You delight in self. You are excellent. You

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are the cause and image of Virâta. For purposes of creation, you vest yourself with attributes and then partake of the character of Nature. You are the Nature as well as the Supreme Being. Without you the world is nil, and you are the Jîva (creature) the witness, the object of suffering or enjoyment as well as your own reflection. You are the Karma, the seed of Karma and yield fruits of Karma. The Yogis meditate your abstract light, others contemplate you as a Being vested with four hands, as the lovely consort of Lakṣmî. The Vaiṣṇavas regard you as corporeal vested with a lovely form, holding in your hands conches, wheel, mace and lotus. Your votaries contemplate you as possessed of two hands, lovely, young, dark-blue in appearance, tranquil, husband of the cow-herdess decorated with gems and yet effulgent. Had you not been effulgent, why should the Yogis have meditated you at all? I was adored in days of old by Brahmâ with a view to the destruction of the demons: and so I emanated from the valour of the gods. I am eternal and represent your lustre, and yet I manifested myself in the form of a woman. I represent your illusion by which I was bewildered, killed the demons, and then went to the Himalayas.

121-131. Later on, when the gods were oppressed by the demon called Târakâkṣya I was born as the daughter of Dakṣa and married to S'iva, at the instance of Brahmâ, and others. In this birth, also, I got as my husband S'iva who married me, as he was pleased with my devotions. But being bewilderd by the gods, I was unable to sustain in my womb the semen of S'iva. O god, I adored you, therefore, to obtain a son. By means of this vow, I desire a son like yourself. The Vedas prescribe to the worshipper, O Lord, her husband as the priest's fee on the occasion of this vow. O ocean of mercy, have compassion on me for the above reasons." So saying, O Nârada, Pârvatî paused. Whoever with a pure heart listens to the above ode gets a son valorous like Viṣṇu. A person who eats only *ghee* and boiled rice for a year and for this period worships Hari reaps the benefit of the Puṇyaka vow. This excellent hymn of Viṣṇu gives prosperity, happiness and redemption to a woman, secure to her the good graces of her husband and contributes to her beauty and fame. It produces reverence for Hari, developes the knowledge of ontology and gives vigour to the intellect.

CHAPTER VIII.

1-10. Nârâyaṇa said: "The merciful Kriṣṇa, being pleased with the ode, manifested his form (invisible to others) to Pârvatî. This goddess having been deeply absorbed in meditation beheld the enchanting form of Lord Kriṣṇa mounted on a chariot of gem, inlaid with pearls and conjoined with diamond wreaths. That Being had a yellow dress on, a wreath of wild flowers round His neck and a flute in His hands. He was decked with gems. He was young and gorgeously dressed. His body was besmeared with sandal-paste. A gentle smile lighted up his face which vied with the autumnal moon. His head was decked with a jasmine wreath and a diadem lighted up by the plumage of a peacock. He was surrounded by cow-herdesses. That form which harbours the charms of ten millions of Cupids was very lovely, delightful and auspicious. The charming Pârvatî, at the sight of this Being, desired in her mind a son

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in His likeness. This boon was immediately granted to her by that effulgent Being. He likewise acceded to the prayers of the gods and then disappeared.

11-22. Then the all-adorable Durgâ distributed gold and gems to the mendicants, bards and the Brâhmiṇs. She feasted the gods, the Brâhmiṇs and the mountains, worshipped S'iva with several ingredients, ordered the beat of drums and caused the celebration of many auspicious deeds and the recitation of the name of Hari. When the vow was finished, she generously gave alms to the poor, entertained every body and herself took food along with her husband. She entertained all with perfumed betel-leaves and chewed betel herself along with her husband. Then she slept with her husband on a lovely bed, white like the foam of milk, constructed with gems and perfumed with musk, saffron, sandal-paste and flowers. This jovial goddess merrily wantoned with her lord in the lovely forest of sandal in a portion of the Kailâsa, a mountain reverberating with the sound of cuckoos and the hum of bees and ventilated by the wind redolent of flowers After repeated amorous diversions, just at the time of the discharge of the semen, Viṣṇu, by his extraordinary spell, assumed the form of a Brâhmiṇ and put in appearance in the house designed for their enjoyments. He was very ugly in appearance, as a result of his poverty. His hair was rough for want of oil. He was shabbily dressed, and looked like a beggar : his teeth were very white, he was perplexed with thirst, his body was emaciated, his forehead wielded a white mark, he was poverty-stricken and his voice had a supplicating tone. This decrepit, superannuated beggar stood up at the threshold of the pleasure-house of S'iva soliciting alms, rice, &c., and called out the name of S'iva.

23-28. The Brâhmiṇ said, "O S'iva, what are you doing? I am your refugee, preserve my life. I have been observing the vow of abstinence for seven days and now being very hungry I want to eat. O Sire, O ocean of mercy, look compassionately at this decrepit, thirsty old man. O mother Durgâ, daughter of the mountain that produces endless gems, get up and give me food and perfumed water. You are the mother of the world. I am not distinct from the world. While I have a mother in you, why should I remain thirsty ? At these entreaties, as S'iva was about to get up, his semen did not enter into Pârvatî's womb but dropped on the ground. Pârvatî was frightened, put on a thin dress and arrived at the door. S'iva followed her."

29-32. They saw there a poverty-stricken, stooping, old Brâhmiṇ, the flesh of whose body was loose, who had a staff in his hand, who looked like a devotee with parched throat and lips, who was constantly eulogising both of them and was restless in disposition. S'iva smiled complacently at his words and gently said thus : "O best of those versed in the Vedas, where is your home ? What is your name ? Please tell me soon."

33-40. Pârvatî said, "O learned Brâhmiṇ, whence are you coming? My good fortune has brought you here. My life has been rendered blessed to day, as a Brâhmiṇ is my guest. Whoever adores a guest adores the three worlds : for the gods, Brâhmiṇs and religious preceptors preside over a guest. The feet of a guest harbour all the sacred streams. A house-holder

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obtains through the water wherewith the feet of a guest are washed the fruits of all kinds of pilgrimages. Whoever worships a guest and ministers to him to the best of his powers obtains the reward of bathing in all sacred rivers and the benefits of initiation in all sacrifices. In India, whoever reverentially ministers to a guest practically performs a great act of charity. The pious acts prescribed by the Vedas are not equal in degree to the sixteenth part of the holy act which is performed by ministering to a guest. If a guest goes away disappointed from the house of a person, the manes and the gods leave it also. The person is thereby guilty of the sin of Brâhmiṇ-slaughter."

41-43. The Brâhmiṇ said, "O you well versed in the Vedas, you ought to perform the act as prescribed by the Vedas. I am oppressed by thirst and hunger. The Vedas hold, "The diseased, the hungry, and those who already observed the vow of abstinence are entitled to eat anything they desire." Pârvatî said, "Kindly specify the food that could rarely be secured in the universe. Bless my life, O Brâhmiṇ, by partaking of that food."

44-58. The Brâhmiṇ replied, "O virtuous nymph, I have heard that you prepared many kinds of sweatmeat, while performing the vow. Those sweets I desire to eat. I am your son First entertain me with those sweets. The Vedas have specified five kinds of fathers, many kinds of mothers and five kinds of sons. The fathers are as follows:—He who gives knowledge, he who gives food, he who preserves from danger, he who begets the son and the father-in-law. The mothers are as follows:—the preceptor's wife, the actual mother, she who suckles the infant, the sister of the father, the sister of the mother, the step-mother, the daughter-in law, the wife of the person who gives food. The sons are as follows:—the servant, the pupil, the adopted son, the begotten son and the refugee. The begotten son alone is entitled to property. The rest are godsons. You are barren; I am therefore your orphan son. Cake, rice, boiled with sugar and milk, ripe fruits, sweets varying according to time and locality, boiled grain, Swastika (a kind of cake), condensed milk, sugarcane, the produce of the sugarcane, *ghee*, curd, winter rice, vegetables cooked with *ghee*, balls of molasses and fried sesamum, honey, preparations of barley are in your possession, O goddess. Fragrant water and betel-leaves perfumed with camphor you have likewise got. Please give me the above things in such a large quantity to eat that my belly might swell. Your husband is the lord of the three worlds and the source of all prosperity. You represent the great goddess of fortune and bestow all sorts of happiness on people. Kindly give me a throne of gem, valuable ornaments, and pure excellent clothes. O chaste goddess, give me likewise the Mantra of Hari and implant in my mind firm faith in him. You are the spouse of Hari and represent his energy.

59 67. O mother, give me the knowledge called the "Conquest of death," the pleasing faculty of making any gifts and accomplishment or perfection in all matters. What can you not give to your son? Purify my mind and engage it in virtue and asceticism. Do not engage it in the pursuit of desire or worldly enjoyments which occasion re-birth. Desire leads to action and action, to endurance (Bhoga). This Bhoga is of two kinds, good or bad. This endurance is the cause or pleasure of pain. Pleasure or pain does not

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appear unexpectedly. The Karma is at the root of pleasure and pain. This is why savants desist from their Karma. They destroy it, root and branch, very joyfully and associate with the Vaiṣṇavas for the meditation of Hari through asceticism. The pleasures of the senses last only so long as the sensual objects contributing to the above pleasures exist. But the pleasure derived from the recitation of Hari's name is eternal. Those who recollect Hari enjoy a period of longevity which is never exhausted. Time has no hold over them. They live eternally and being conversant with all sorts of accomplishments, or being accomplished in every respect can go to any place they like. They know the conditions of ten millions of their past births. They also are subject to birth according to their pleasure.

68-78. They consecrate others and the shrines also with their movements. They consecrate the world with the dust of their feet. The place where they dwell only so long as the cow is milked is rendered sacred like a place frequented by pilgrims. He into whose ears the Mantra of the guru is poured is regarded by historians as holy as the person who has bathed in sacred streams. He can redeem a hundred ancestors of his, a hundred descendants in his line, his brother and mother. In the line of his maternal uncle, he relieves from the torments of hell ten ancestors, ten descentants and his grandmother. One who sees a worshipper of Hari reaps benefits secured by all kinds of pilgrimages and initiation in all sorts of rites. As the fire and the wind are not polluted by the consumption or contact of impure objects, so is a Vaiṣṇava never implicated in any kind of sin. After three crors of births, a person is subjected to ten births of a human being. The seed of faith blossoms in his mind by his association with virtuous people. The sight of sinners dries it up. Communication with the Vaiṣṇavas, again, rejuvenates and immortalises it and helps its development, birth by birth, into a tree. If it grows into a huge tree, the homage of Hari and subsequently the condition of one of the attendants of Hari are secured thereby.

79-86 At the time of the eternal destruction of the world, every one, even Brahmâ, is destroyed, but a Vaiṣṇava is never destroyed. O mother of Nârâyaṇa, endow me with faith in Hari. Without your mercy, this faith cannot be attained. Your vow is simply meant to instruct people. You yield fruits of every action and are eternal. In every Kalpa, Kriṣṇa is born as your son. He will soon grace your lap as your son" So saying, the Brâhmiṇ disappeared and, immediately wielding the form of an infant, went to the bed of Pârvatî. He mixed himself up with the semen of S'iva and like a new-born infant began to look upwards at the roof of the house. His colour was pure like the Champaka: he vied with ten millions of moons in grace. His lovely charm was calculated to increase the lustre of the eye of the spectators. His body was exquisite and likely to enchant even Cupid His face was incomparable and put to shame the autumnal moon.

87-97. His eyes were very beautiful and put to blush even the lotus. His forehead and cheek were handsome. The fore-part of his nose was superior to the bill of the Divine eagle. The whole of his constitution was symmetrical and had no parallel in the three worlds. The boys sleeping on the bed began to roll his hands and feet.

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CHAPTER IX.

1-13. Nârâyaṇa said, "When Hari disappeared, Durgâ and S'ankara wandered about in quest of the Brâhmiṇ." Pârvatî said, "O Brâhmiṇ, hungry and perplexed where did you go away? Lord, appear only once and save my life. O S'iva, get up soon and find out the Brâhmiṇ. We were a little absent-minded and he disappeared. The guest is like a god. If such a guest goes away without accepting the hospitality of the host, the latter's life is rendered useless. The manes do not accept oblation and cakes from him. The fire does not accept oblations of *ghee* from him: the gods do not accept from him the presents of flower and water. For all these articles coming from an impure man are impure like wine. His cakes are impure, and his touch destroys piety." Then there was a voice from the sky (which the alarmed bewildered Durgâ heard), to the following effect: "O mother of the world, be of good cheer. As the result of your Puṇyaka vow, behold! the Supreme, effulgent being Kriṣṇa who is adored by the saints, the Lord of the Goloka, has manifested himself as your son in your house. Go and behold that Being who is meditated by Brahmâ, Viṣṇu, S'iva and other gods at every Kalpa whose mere remembrance destroys all sins and who is the very embodiment of sanctity.

Behold that eternal, effulgent being whom you meditate at every Kalpa and who wields a form out of compassion for his worshippers in the capacity of your son. He is the root cause of the achievement of all your desires and is, as it were, the fruit of the Kalpa-tree. He is so beautiful that he can crush the pride of ten millions of Cupids.

14-18. He is not a hungry Brâhmiṇ, but Hari himself in the guise of a Brâhmiṇ. O Durgâ, why are you lamenting in vain? Where is that old man and where is the guest?" The voice ceased; and Durgâ entered her seraglio and delightfully saw the boy lying down on a bed. The boy was looking upwards, and vied in grace with a hundred moons. By the radiance of his body, he lighted up the globe. He was rolling on the bed and his eyes were twinkling. Desirous to suck the breast of his mother, he was crying, "Umâ, Umâ." The auspicious Pârvatî, at this sight, went agitated to S'iva to communicate to the lord of her life this joyful tidings.

19-27. She said, "O lord of my life. come here for a time and behold him whom you meditate in every Kalpa as the dispenser of the fruits of devotion. Pray, come quickly and look at the baby face of a son who delivers his father from the hell called Put. The sight of a son is sixteen times more efficacious than ablution in all holy rivers or initiation in all sacred rites. The merit acquired by the sight of a son is sixteen times more efficacious than all kinds of alms or even the gift of the world as the priest's fee. The merits acquired by asceticism and the vow of abstinence are equal in degree. But the birth of a son is sixteen times more meritorious." S'iva, when he heard her, went home cheerfully with his spouse and beheld his son as effulgent as heated gold beneath the bed. The beauty of his son was as exquisite as the image of the Supreme Being which is always manifest in his heart. Durgâ lifted him

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up overwhelmed with joy, kissed him, again and again, and said. "As a poor man is unexpectedly pleased with the sudden attainment of wealth, so my mind has been elated with joy, upon the acquisition of a gem like you.

28-37. I am as much pleased as a woman who sees her husband after a long course of separation or as a woman who sees her only son returning home after years or as a person who regains his lost wealth or as people who are cheered with a shower of rains after a drought or as a helpless, blind man who gets back his eyes or as a person (merged in the ocean) obtaining a pilot as well as a boat or as a thirsty person who is refreshed by cool and fragrant water or as a person who in the midst of wild-fire gets a harbour or as a famished person who, after the religious vow of abstinence, finds cheering food for his entertainment." Pârvatî, having said so, took the child in her lap and very gladly suckled her. Lord S'iva also held the boy in his lap with a cheerful heart, kissed his face and blessed him in the way as prescribed by the Vedas.

CHAPTER X.

1-11 Nârâyaṇa said, "The nuptial pair (S'iva and Pârvatî) thereafter came out and for the benefit of their son cheerfully distributed alms to the Brâhmiṇs and caused music to be sounded on the occasion. Himâlaya gave to the Brâhmiṇs one lakh gems, one thousand elephants, three lakhs of horses, ten lakhs of cows, five lakhs of goldpieces, excellent gems, pearls and diamonds, clothes, ornaments, rubies &c, Viṣṇu with pleasure gave Kaustubha to the Brâhmiṇs. Brahmâ gave many valuable objects to the Brâhmiṇs as solicited by them. Dharma, the Sun, Indra, the gods, the Munis, the Gandarvas, the mountains and the goddesses distributed to them many articles by turns. Lakṣmî distributed thousands of touch-stones, hundreds of golden ornaments for the neck (necklaces), hundreds of Kaustubhas, hundreds of diamonds, yellow gems, cows, horses, elephants, heaps of gold and cloths to the Brâhmiṇs.

12-20. Saraswatî gave them lovely wreaths decorated with Kaustubha, gems and diamonds brighter than the sun-light Sâvitrî gave them excellent diamond-wreaths and apparels of various sorts. Kuverâ gave them one lakh lumps of gold and a hundred invaluable gems. These deities on the occasion of the festival of the son of S'iva made various gifts to the Brâhmiṇs and being very much delighted observed the face of the infant. The Brâhmiṇs and the bards unable to bear the load broke their journey from time to time. Out of them, the old beggars recited the story of previous donors and young men listened to them. Then Viṣṇu very gladly ordered the beat of drums, the performance of music and dance, the recital of the Vedas and the Purâṇas, the adoration of the Munis, and the celebration of auspicious deeds through the Munis and secured their blessings for the boy. He then himself blessed the boy along with other gods and goddesses.

21 30. Viṣṇu said, "O boy, may your wisdom and longevity be equal to those of S'iva and may your valour resemble mine, And may you be the lord of all perfection!" Brahmâ said, "The world shall be filled with your celebrities: you shall be adored by all people and worshipped

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first, *i. e.* before other gods." Dharma said, "May you be pious, omniscient, merciful and religious-minded like me!" S'iva, said, 'O darling of my life, may you be generous, faithful to Hari, tranquil, pious and wise like me!" Lakṣmî said, " may I ever remain in your house and may you get a spouse tranquil, lovely and chaste like me!" Saraswatî said, "O son, may you, like myself, get poetic genius, retentive faculty, memory and power of deliberation." Sâvitrî said, "O child, I am the mother of the Vedas May you soon be my adherent and the best of those who know the Vedas!" Himâlaya said, "May your faith in Kriṣṇa be eternal; and may you be as prosperous as Kriṣṇa!" Menakâ said, " May you be as deep as the ocean, as charming as Cupid, as graceful as Kriṣṇa and as pious as Dharma!" The Earth said, "May you be as forgiving as I! May you be the asylum of all people and the habour of gems! May you be free from all obstacles or calamities, the remover of impediments and the receptacle of all good!"

31-40. Pârvatî said. "May you be an adept like your father, the conqueror of death, owner of all resources and past master in all sciences." Nârâyaṇa said, "The child was thus blessed by the saints, Munis and adepts. The bards and the Brâhmiṇs chanted auspicious hymns. O Son, I have recited the auspicious account of the birrh of Gaṇeśa. Any one who listens to this auspicious chapter with a pure heart attains all good and becomes the harbour of all good. A person who has no son, if he listens to it, gets a son. A poor man becomes wealthy. A weak man gets lasting prosperity. A man anxious for a wife gets a wife, and a man anxious to get adherents secures them. A deseased or an unfortunate man secures health or fortune. By virtue of this ode, a person who has lost husband, wealth or happiness regains the object lost. This one chapter of Gaṇeśa secures as much sanctity to the audience as the whole narrative of Gaṇeśa. A person in whose house this chapter is preserved always secures prosperity. Whoever, on the eve of his departure for any place or on any sacred day, listens to this chapter with rapt attention gains his object by the grace of Gaṇeśa. There can be no doubt about this point.

CHAPTER XI.

1-10 Nârâyaṇa said, " Lord Hari after having blessed the child sat on an excellent throne of gem in the assembly attended by the gods and the Munis. On his right side, sat S'iva: on his left side, sat Brahmâ; on his front sat Dharmâ, the witness of all acts. Near Dharma, sat we (Nara and Nârâyaṇa), the Sun, Indra, the Moon, the gods and the Munis. The dancers danced. The Gandarvas (a class of demi-gods said to be the chorieters of Heaven) and the Kinnars (a class of demi-gods with human figures and head of a horse) began to sing. The Vedas adored Hari with Vedic hymns. Then the great ascetic S'ani (Saturn), the son of the Sun, arrived there to see the face of the son of S'iva. He was very modest in appearance, his eyes were half shut, his mind was fixed upon Kriṣṇa. He recollected Kriṣṇa, externally and internally. He was effulgent like a flame of fire, very handsome, dark-blue in hue and was clad in yellow dress. Saturn saluted Viṣṇu, Brahmâ, S'iva, Dharma, the Sun, the gods and the Munis and then went to see the

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child. He first arrived at the main threshold and addressing the door-keeper Viśâlâkṣya who was armed with a spear and who was as valorous as S'iva said thus "O myrmidon of S'iva, by the command of S'iva and at the request of Viṣṇu, the gods and the Munis, I am going to see the child.

11-17. O savant, there I shall worship the goddess Pârvatî and after observing the face of her son in her presence I shall return home. I am indifferent to wordly enjoyments. I have not come here to beg anything." Viṣâlâkṣya answered: "I am not a subordinate of the gods, nor am I a myrmidon of S'iva. Without the permission of my mother, I cannot allow any one to enter." So saying he went inside, secured the permission of a Pârvatî and by a turn of his glance, (*i. e.*, wink of his eye) asked the lord of the planets to enter. When S'ani entered, he bowed low to Pârvatî seated on a throne of gem. At that time, she was being continuously attended by five of her female attendants with white chowries and chewing betel-leaves presented to her by her associates. She was decked with ornaments and white clothes and with the child in her lap she was witnessing the dance of female dancers. The auspicious Durgâ at the sight of Saturn affectionately enquired into his welfare and blessed him.

18-25. Pârvatî said, "O lord of planets, why are you hanging down your head? O saint, why are you not looking at me or my son?" S'ani replied, "O goddess, every one subservient to Karma reaps the fruits of his devotions. The fruit of Karma, good or bad, does not disappear in millions of ages. One is born as a human being or a beast as the result of one's Karma. As a result of the Said Karma, one goes to heaven or hell, one becomes a king or his slave, one becomes healthy or diseased, one is addicted to worldly enjoyments or becomes an ascetic, one rolls in wealth or is poverty-stricken, one gets good or bad relations, one gets a good wife or a son or has none, one gets a bad wife or none. O beloved spouse of S'iva, in this connexion, there is a mysterious anecdote which, though scandalous and ought not to be divulged I would reveal unto you."

20-34. Since my very childhood, my mind has been attracted to Kriṣṇa. I have been incessantly engaged in devotions to that god and am always adverse to worldly enjoyments. My father married me to the daughter of Chitra-ratha. My wife was chaste and effulgent and always engaged herself in asceticism. Once upon a time, this enchantress of the heart of the Munis, with rolling eyes, clad herself in excellent dress, put on ornaments of gem and approached me with a smile. Finding that I was absorbed in the meditation of Hari, she announced to me her carnal desire. But seeing that I was inattentive to her, void of all consciousness and lost in the devotion of Hari, she was convince that her menses would be ineffectual or fruitless and cursed me thus: "O fool, as you did not look at me even out of deference to my menses, I curse you. That direction at which you will cast your glance shall be destroyed." O chaste goddess, I propitiated her after my devotions were over. But she was unable to do away with the result of her curse, though her mind was filled with direction. This is why, O mother, I do not try see anything with my own eyes, and since that day forth, for fear of killing lives, I have been hanging down my head." Pârvatî laughed at his words, and the dancers, (male and female) indulged in a very loud laugh at his expense.

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CHAPTER XII.

1-7. Nârâyaṇa said, "Durgâ having heard this, remembered Hari and said, 'The whole world is subservient to the will of God." A victim to predestination, she was prompted by curiosity and said to Saturn, "Look at me and my son." Who can resist the dispensation of fate? Saturn, when he heard Pârvatî, cogitated in his mind as to whether he should see Pârvatî's son or not. Then having cited Dharma as his witness, he desired to see the child but not his mother. Before he saw him, however, his mind was very much dejected and his throat, lips and palate were dried up. From the corner of his left eye he beheld the son's face whereupon the head of the boy was at once severed from his body. S'ani at once turned away his face and hung down his head. The headless trunk of the boy besmeared with blood entered into the lap of Pârvatî and his head passed to the Goloka and merged into Lord Kriṣṇa.

8-14. At this sight, Pârvatî took his dead body into her lap and lamenting loudly again and again dropped down on the ground in a swoon. The gods, the mountains, the Gandarvas, Mahâdeva and all the residents of Kailâśa were simply astounded at the scene and looked like pictures painted on the wall. When Hari saw all of them in a swoon, he rode on his eagle (Garuḍa) and went northwards towards the Puṣpabhadrâ river and there, in the midst of a forest, he saw the king of elephants lying down with his mate. That elephant with his young ones, here and there, turned his head towards the north and lay fainting through the efforts of sexual intercourse. Hari at once cut off his head and cheerfully placed the lovely head of the beast besmeared with blood on the back of the Garuḍa. The dead body of the elephant having tumbled on his mate(spouse), she immediately awoke and began to lament the loss of her partner along with her young ones.

15-21. Then the female elephant adored the preserver Hari, the Lord of destiny, who alone can preserve people from the cruel hands of Fate. Hari was pleased with her ode, dragged another head out of the head which was cut off and attached it to the body of the animal that was beheaded. He touched the body of the beast with his foot and animated it with Brahmâ-gyâṇa (the knowledge of Brahmâ). He then said to the elephant, "O elephant, live till the end of the Kalpa with all your young ones." So saying, he went to the Kailâśa with the speed of wind. He then came to Pârvatî, took the boy in his lap, extracted blood out of the elephant and attached it to the body of the infant. Kriṣṇa similarly animated the boy by shouting Huṅkâr (lit. a sound of defiance). He made over the boy to Pârvatî and consoled her with psychic doctrines.

22-39. He said, "O S'iva, the whole world from Brahmâ down to an insect suffers the conseqneuces of Karma. You are the personification of intellect. What is unknown to you? A person suffers for his acts for a hundred crores of ages and the result of his act overtakes him at every birth. O virtuous nymph, even Indra is obliged to have at times the birth of a worm and subject to Karma, a worm is also sometimes elevated to the rank of Indra. Subject to the same law, a fly may kill an elephant, but an elephant may not kill a

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fly. Karma causes pain, pleasure, fear and grief. Good act alone produces happiness. The evil or misery is the result of bad acts, The good and the evil as the result of Karma put in their appearance in this world as well as in the next. India is the country best suited to the attainment of the results of Karma. Lord Kriṣṇa alone is the dispenser of the fruits of Karma. He is the fate of fate, death of death, time of time, providence of providence, the preserver of the preserver. Brahmâ, Viṣṇu and Maheśa are the digits of Mahâ-Viṣṇu who wields a world on each of the pores of his skin. This Mahâ-Viṣṇu is only an outcome of the digits of Kriṣṇa. O Durgâ in this universe teeming with animate and inanimate objects, some are parts of His digits; others are parts of the parts of His digits. This is why he is called Vinâyaka." Pârvatî was pleased to hear his words, bowed to Kriṣṇa, the wielder of the mace, and suckled the infant. Being deputed by S'iva, she adored Viṣṇu with folded hands. Viṣṇu blessed the boy and his mother and placed his own ornament, the Kaustubha, round his neck. Brahmâ gave him his diadem, Dharma gave him an ornament of gem. By turns, all the goddesses made to the boy appropriate gifts. S'iva, the gods, the Muṇis, the mountains, the Gandarvas and the ladies cheerfully adored Viṣṇu. When S'iva saw that the dead infant was restored to life, he gave numberless heaps of gold to the Brâhmiṇs and thousands of horses and elephants to bards. Himâlaya, the gods and goddesses also distributed several articles to the bards and the Brâhmiṇs.

40-49. Later on, Viṣṇu ordered the Brâhmiṇs to be feasted, auspicious deeds to be performed, the Vedas and the Purâṇas to be recited. Pârvatî seeing that Saturn was very much perplexed with shame in the midst of the assembly cursed him saying, "Thou shalt be a cripple." Thereupon the Sun, Kaśyapa and Yama highly incensed stood up with a view to leave the house of S'iva. Their eyes and faces turned red; their lips quivered. Citing Dharma and Viṣṇu as their witnesses, they prepared to curse Pârvatî. Brahmâ deputed by Viṣṇu and gods consoled them as well as Pârvatî crimson with indignation. The frightened gods, Munis and mountains appeased Brahmâ with suitable expressions Kaśyapa said: "Saturn has become evil-eyed through the curse of his wife. He saw the face of the boy as commanded by his mother. When Pârvatî cursed the innocent Saturn, her son's body shall be surely injured." Yama said: "You directed Saturn to see your son's face. Then why did you curse him? We shall curse you likewise. No sin is committed by injuring those who injure others."

50-58. Brahmâ said, "Pârvatî has cursed Saturn out of feminine levity only. Therefore. O saints, excuse her at the entreaty of others. And, O Durgâ you have cursed an innocent guest whom you yourself permitted to see your son" So saying he made over S'ani to her for the remission of the curse. Upon this. Pârvatî was pleased: and so were the Sun, Yama and Kaśyapa. Then Pârvatî said to Saturn, "O friend of Hari, by my boon, you shall be the king of planets, the best of ascetics and longevous. No danger can befall a worshipper of Hari. From this day forth, your faith in Hari shall be rendered firm. But my curse is bound to be effectual and you shall be a little bit lame." So saying the goddess took the boy in her lap, blessed S'ani and took her seat among female deities. S'ani threw himself prostrate before her and then went to the gods.

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CHAPTER XIII.

1-16. Subsequently, Viṣṇu attended by the gods and the Munis worshipped the boy with excellent ingredients and said: "O son, you are the best of the gods and the Yogîs. I worshipped you first of all. Therefore you shall be worshipped by all. So saying he gave him a wreath of wild flowers and the redeeming knowledge of Brahma. He made him an adept like himself, presented him sixteen kinds of ingredients and performed his nomination ceremony (the ceremony of giving the child a name). He gave him eight names, (Vighneśa, Gaṇeśa, Heramba, Gajânana, Lambodara, Ekadanta, S'ûrpa-Karṇa and Vinâyaka) and secured for him the blessings of Munis Dharma provided him with the seat of an adept. Brahmâ gave him the wooden water-pot. S'ankara gave him a throne for meditation. He also imparted to him abstruse metaphysical knowledge. Indra gave him a precious throne, the Sun gave him ear-rings, the Moon gave him a wreath of pearls, Kuvera gave him a wreath of pearls, the Fire gave him pure clothes. Varuṇa gave him an umbrella or parasol inlaid with gems; the Wind gave him diamond rings; Lakṣmî gave him armlets, bracelets and anklets. Sâvitrî gave him ornaments for the throat. Saraswatî gave him a bright garland. In this way the gods and goddesses made him many presents. The Munis and the mountains gave him gems; the Earth gave him a rat to serve him as his conveyance. In this way, the Manus, the Munis, the gods etc. after having made him several sorts of tasteful gifts worshipped him reverentially. Then Pârvatî, the mother of the world, gently smiled and seated her son on a throne of gem. She read the Vedas with the Munis and after having deposited a hundred jars full of the waters of all the holy streams bathed him and gave him a pair of pure clothes to serve as his apparel.

17-29. Then Pârvatî prepared the Pâdya water to wash the feet out of the water of the Godâvari; the Arghya water for washing the feet with an offer of green grass, rice &c., out of the Ganges water; bent grass, sunned rice, flowers and sandal paste, made Achaman (water to rinse the mouth) out of the water of the Puṣkara, prepared the Madhu-parka, *i. e.*, oblation of honey, milk and sugar, manufactured Viṣṇu-oil and precious ornaments through Aświnî-Kumâra and placed on each side garlands of all kinds of flowers except the holy basil, sandal, aloe, musk, saffron and frankincense. Balls of sesamum huge like hills, equally big sugar Swastikas (a kind of cake), fried rice mixed with molasses, heaps of flattened rice, winter rice with vegetables, heaps of cakes, millions of jars full of milk were gladly distributed by her. She distributed millions of jars full of curd, honey and *ghee* and likewise numberless baels, pomegranates, dates, carissa, carandas, black berries, mango, jacks, plantains, cocoanuts and other fruits varying with the nature of the time and place.

30-40. She likewise gave pure, cooling Ganges water seasoned with camphor for rinsing the mouth. Himâlaya with his ministers worshipped Gaṇeśa. Om Śrîm Hrîm Hrîm I bow to Gaṇeśa, the form of Brahmâ the source of all kinds of perfection, who gives all success and removes all impediments. This mantra was first pronounced by Brahmâ, Viṣṇu and Maheśa who thereafter made several kinds of gifts. This mantra consisting of thirty-two letters secures the four-fold objects of human pursuit. And if it is recited five lakhs of times, the worshipper becomes an adept and attains the rank of Viṣṇu.

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The recollections of Gaṇeśa's name scares away impediments or calamities and makes the worshipper an orator and a past-master in every undertakiug. Even Vrihaspati is struck dumb before such a worshipper. He becomes a great poet, a savant and even the preceptor of Vrihaspati. The gods after haviug read this Mantra worshipped Gaṇeśa and, being filled with joy caused several kinds of music to be sounded and the Brâhmiṇs to be feaste. They then made gifts to the bards.

41-48. Viṣṇu after having worshipped Gaṇeśa recited his hymn. He said, "O Lord, having been unable to fathom your incontrovertible nature, I wish to eulogise you as the symbol of glory and effulgence. You are the best of the gods and the adepts; you are the preceptor even of the Yogîs. You are unspeakable, imperishable, eternal, truthful aud spiritnal. You are free like the wind, incorruptible and all-testifying. You are like a pilot to those who want to cross the sea of the world and you show compassion to your worshippers. You are beyond the scope of meditation. You are pious ond dispense the fruits of virtue and vice. You are the seed and the blossom of the tree of the world. You exceed the bounds of sense and represent the man, the woman and the eunuch. You existed in the beginning of creation. You have the right of being worshipped, first of all and by all; and you are the ocean of virtue.

49-60. You are equal to the goddess Nature, the product of Nature and yet distinct from Nature. Ananta with his thousand mouths, S'iva with his five mouths, Brahmâ with his four mouths, even Saraswatî and the Vedas are unable to recite your virtues. What to talk of those who only know the Vedas? So saying, Viṣṇu, the best of the gods, paused. Whoever with rapt attention reads the above hymn in the morning, noon and evening reverentially is blessed by Gaṇeśa in every respect and all his calamities disappear. Whoever on the eve of his departure for any place reads this hymn attains his object in every way. The bad dreams of a student of this hymn are turned into good dreams. The perusal of this hymn destroys one's foes removes impeliments and multiplies one's friends and prosperity. One's fortune remains stable in one's house from generation to generation. One gets material resources in this world and attains the feet of Viṣṇu on one's decease. By the grace of Gaṇeśa, one certainly obtains all the benefits that can be secured by every kind of pilgrimage by the celebration of all sort of sacrifices and by great gifts of every description.

61-72. Nârada said, "Lord, I heard of his hymn and worship. Now describe to me his sanctifying amulet. Nârâyaṇa said, "When the worship of Gaṇeśa was over, S'ani was struck with awe and said to Lord Viṣṇu, 'O best of savants, please describe to me the amulet of Gaṇeśa for the destruction of sorrow and for the attainment of peace. I was much agitated in mind, when there was a feud between the gods and Mahâ-Mâyâ. To remove that agitation from my mind, I want to hold this amulet. Viṣṇu said, "This amulet is rare in the three worlds; it is mysteriously hinted at in the Purâṇâs and is attainable with difficulty even by the esoteric S'ârtras (holy scriptures). It is stated in the Kauthuma-S'âkha of the Sâm-Veda. O son of the Sun, I can part with kingdom, head and even my life, but this amulet can not be parted with even at the risk of my life. This Gaṇeśa god of one tooth, is Eternal. He appears and disappears at his own will. Such is the case with his amulet also.

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Both the worship and hymn of this god are eternal. They exist in every Kalpa. The Munis worshipped him even before his present birth. As I am born on the occasion of every incarnation, so is Gaṇeśa born, again and again through the womb of Pârvatî. By wielding this amulet the Munis were redeemed in their life-time and gods, rendered fearless have destroyed their foes. Death does not overtake those who wield this amulet. They cannot be subdued by age or calamity.

23-84. A person by reciting it ten lakhs of times becomes an adept. He cannot then be subdued by death. Even those who have not become adepts become orators, conquerors, adorable and longeval as soon as they wield this amulet. This amulet is prepared out of a wreath or cluster of mantras. The wielding of this amulet destroys all sins. Ghosts, spectres, demi-gods (that haunt funerals), false conceptions, Brahmâ-Râkṣases, the ghosts of Brâhmiṇs who in their life-time indulge in a disdainful, spirit and carry away the wives and property of others, Dâkinîs or female imps. Yoginis, sorceress Vetâlas, *i. e.* vampires or devils who occupy dead bodies, malignant gods, the inauspicious stars which oppress children, and the demi-gods who guard the fields run away when they get the scent of those who hold the amulet. The amulet-holders scare away anxiety, disease, mental distraction and grief as the divine eagle scares away the snakes. This amulet should be revealed by the preceptor to his own pupil. If it be revealed to the pupil of others or to a hypocrite by any body, he shall die. The Riṣi of this amulet is Prajâpati or Brahmâ, its metre to Vriḥati, and Gaṇeśa is its god. It is meant to secure the fourfold objects of human pursuit. It is the essence of all amulets. Oṃ Gaum Saṃ S'rî Gaṇeśai Swâhâ. This mantra might preserve my head. The above mantra consisting of thirty-two letters might preserve my forehead. Oṃ Hrîṃ Klîṃ S'rîṃ this mantra might preserve my eyes. Gaṇeśa may preserve my pâlate. Oṃ Hrîṃ Srîṇî Klîṃ Saṃ. This mantra my preserve any nose. Oṃ Gauṃ Saṃ Sûrpa Karnâya Swâhâ. May this mantra preservemy lips.

85-98. The mantra of sixteen letters may preserve my teeth, plate and tongue. Oṃ lambodarai Swâhâ, may this mantra preserve my cheek. Oṃ S'rîṃ Saṃ Gajânanâyai Swâhâ. May this mantra preserve my shoulders. Oṃ Hrîṃ Klîṃ Vinâyakâi Swâhâ. May this mantra preserve my back Oṃ Klîṃ Hrîṃ. May this mantra preserve my skeleton. Saṃ: may this mantra preserve my chest. May the remover of impediments preserve my hands, legs and my entire body. On the east side may the long-bellied god, on the south-east may the remover of impediments, on the south side may the lord of obstacles, on the south-west may the elephant faced god, on the west may the son of Pârvatî, on the north-west may the son of S'iva, on the north, may the digit of the perfect Kriṣṇa, on the north-east, may the one-toothed lord, in the upper region, may Heramba, in the lower region may the lord of creation and on all sides, may the all adorable deity preserve me. May the lord of the Yogîs preserve me, sleeping or awake. Son, I thus described to you the most wonderful amulet called the Saṃsâr-mohan or the enchanter of the world composed of the mantras of every kind. O son of the Sun, at first at the Goloka in the grove of Vrinda-vana, in the sphere of the Râsa, Kriṣṇa gave it to me, seeing that I was very humble in spirit. Now I give it to you. You should not give it to ordinary people. It excels other amulets, is univer-

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sally adored and shields people from all kinds of danger. O lord of the planets, thousands of horse-sacrifices or hundreds of Bâj-peya are not equal in merit to a sixteenth part of this amulet. Whoever worships Gaṇeśa without knowing the nature of this spell never turns an adept. Lord Viṣṇu, after having spoken thus to Saturn, paused. Then the gods gladly sat by his side.

CHAPTER XIV.

1-10. Nârâyṇa said: "In that assembly, the gods, the Gandarvas and the Munis were delighted to witness the grand festival of Viṣṇu. In the meantime, Durgâ addressed Lord Viṣṇu with a bow and a gentle smile thus: 'Lord, you are the preserve of the world. I am not apart from the world. Why did you not preserve the irresistible semen of my husband? When the sexual intercourse was disturbed by Brahmâ and other gods deputed by you, the semen fell on the ground. Who has stolen it? All the gods are here. You had better investigate into the matter. Why should there be an anarchy in a world of which you are the king?" Viṣṇu laughed at her words and said thus: 'O gods, you have heard Pârvatî. Now who has thieved the infallible seman of S'iva? Bring the offender to me at once so that he may be justly punished. He is not a king who does not rule properly and who favours only one party. The gods when they heard this discussed the matter among themselves and were benumbed with fear. They then spoke by turns. Brahmâ said, whoever has stolen the semen shall be deprived of the worship of Viṣṇu on a sacred day in the holy land of India.

11-23. S'iva repeated the curse of Brahmâ. Yama said thus: "The thief of the seman shall surely be deprived of the prlvileges of the protection which a fugitive enjoys and also of the fruits of the rites of Ekâdasî." Indra said, "May the offender forfeit his sanctity and fame." Varuṇa said? "May the offender be born in any other place than India as the son of a Brâhmiṇ who begs alms of a S'udra? Kuvera said, "May the offender prove a traitor to his friend and to the cause of truth?" Îśâna said, "May he be born as a thief, a traitor to his preceptor and a murderer, consecutively. The Rudras said, "May the wretch be consecutively born as a liar, an adulterer and the slanderer." The Heavenly physicians the sons of Aświne Kumara, said thus: Cupid said, "May he be guilty of the sin of violating the wife of his preceptor. The offender shall forfeit the right of supporting his parents, preceptor, wife and sons." The gods said "May that offender be born as a perjurer, void of posterity and wealth." The goddesses said, "If a woman has purloined it, she shall be false to the bed of her lord and friendless." Thereupon Hari addressed Dharma, the Sun, the Moon, the Fire, the Wind, the Earth, the Water, the Morning, the Evening and the Day and said thus:

24-34. If the gods have not stolen the semen of S'iva, who else haa stolen it? You should reveal the fact." The gods (thus addressed) trembled at his words and, discussing the matter among themselves, approached Viṣṇu by turns. Dharma said, "This I know that the semen of S'iva dropped on the earth." The Earth said, "Lord, I am but a frail female. Unable to bear

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the irresistible load of S'iva's semen, I tossed it into the flame; kindly excuse me." The Fire said, "O lord of the universe, unable to sustain the above load, I threw it into the forest of reeds. What avails the manliness of the weak?" The Wind said, "Lord as soon as it dropped into the forest of the reed, the semen turned into a beautiful bo , and this event took place on the coast of the Swarna-Rikhâ." The Sun said, "I set as soon as I saw the boy weeping. For I am subject to the wheels (or rotation) of time. I cannot continue to shine in the night." The Moon said, "O Viṣṇu the Krittikâs were passing by that way at that time. When they saw the child weeping, they took him from the hermitage of plums to their own place." The Water said, "They brought the boy who was more effulgent than the Sun and by suckling him contributed to his development. As the six Krittikâs have nursed him, they were pleased to called him Kârtikeya."

35-40. The Night said, "They never turn away their eyes from him. He is dearer to them than their lives. She who nourishes a boy is his mother. The Day said, "Now they are feeding him with the rarest delicacies in the universe." Hari when he heard all this was pleased. Pârvatî when she got the news of her son distributed immeasurable quantity of wealth, clothes and millions of gems to the Brâhmiṇs. Thereafter, Lakṣmî, Saraswatî, Menakâ, Sâvitri, Viṣṇu and other gods made similar gifts.

CHAPTER XV.

1-12. S'ankara and Pârvatî, when the obtained they news of their son, sent valiant messengers to the Krittikâs at the instance of Viṣṇu, the gods, the Munis and the montains. The names of the messengers are as follows: Bîra-Bhadra, Viśâlâkṣya, Sanku-Karṇa, Kavandhaka, Nendîśwara, Mahâ-Kâla, Vajra-Danta, Bha-nandana, Gokâ-Mukha and Dadhi-Muka. They were bright like flames of fire. They were attended by millions of field-guardians, evil spirits, Vetâlas, Yakṣas, false conceptions, Brahma-râkṣases, millions of female imps, Rudras, Bhairavas three lakhs of Yoginîs (witches or female ascetics) and other deformed beings. Armed with weapons and running wildly, they besieged the house of the Krittikâs. These damsels were bewildered with fear and addressing Kârtika, effulgent with the lustre of Brahmâ said, "Child, we do not know whose vast army has besieged, our house. We are at a loss what to do." Kârtika answered auspicions mothers, be of good cheer. You need not fear when I am here. Who can resist the dispensation of fate?" In the meantime the commander-in-chief named Nandikeśwara approached them and said, " O mothers, O brother Kârtika, S'iva, the destroyer of the world, the best of gods, has sent us to you. Now hear bis auspicious message.

13-22. In the festival of the birth of Gaṇeśa, in the mount of Kailaśa, Brahmâ, Viṣṇu, S'iva and other gods are holding an assembly. In that meeting Pârvatî requested Viṣṇu to find you out. Thereupon Lord Viṣṇu enquired of the gods into the matter one by one, and they gave a suitable reply. Dharma, the witness of virtue and vice, and other gods informed Viṣṇu that you were residing in the house of the Krittikâs. Ere this, S'iva

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had committed sexual intercurse with Pârvatî in solitude. As the gods saw S'iva at that time, his semen fell into the ground (the earth). The earth tossed it into the fire and the Fire-god threw it into the forest of reed. The Krittikâs picked you up from that forest. Now come along with us, as Viṣṇu will install you as a general of the gods. You will kill the demon named Târaka and obtain all sorts of weapons. You are the son of S'iva the destroyer. How can the Krittikâs conceal you? Can a dry tree conceal the fire *in its* hollow? You are most effulgent of all beings in the world. Are you *fit* to remain in their house? Does it befit the Moon-god to cast his reflection or image into the water of a great well? You light up the world with your own lustre. Can the light of the body of others eclipse you? Can the Sun be screened by the hand of man?

23-83. O son of S'iva, you are the all-pervading Viṣṇu: you cannot be absorbed by the Krittikâs. The sky can obscure others, but others cannot obscure the sky. Like the soul that is not implicated in (*i. e.* not responsible for) the consequenees of an act performed by the sentient being (Jîva), you are also the lord of adepts. You ought not to snbmit to Mâyâ or delusion. You are the lord and harbour of the world. As it is impossible for the ocean that harbours all rivers to remain (or to be contained) in one river, so it is not possible for you to remain in this insignificant place. An eagle cannot remain in the womb of a sparrow. An incompetent person cannot comprehend the Supreme Being, the emblem of wisdom, though He may gracoiously be pleased to take a form out of compassion for His believers. A faithless fool cannot realise the faith of Hari. How can the Krittikâs comprehend you, who accumulate in your person all kinds of virtue and energy and who are indescribable? No one esteems, O brother, those persons whose glory he does not know. Look, the assocation of the frogs with thh lotus does not redound to its credit." Kârtika said, "Brother, I know all; I know the three ages, *i. e.*, the present, the past and the future. You are wise and dependent on S'iva the conqneror of Death. Brother, the womb that a man attains by virtue of his past acts is a source of supreme satisfaction to him. By the spell of Viṣṇu *that* birth a person regards as the best that he is compelled to assume according to his Karma. The primordial goddess Nature (Mahâmâyâ) has been born through the womb of Menakâ and as the result of her rigid asceticism, she has obtained S'iva as her husband.

34-44. Everything from Brahmâ down to a bush is imaginary. Every thing springs from Kriṣṇa and in time merges into Kriṣṇa. In every Kalpa, at every birth, Durgâ is my mother; deluded by her, I am entangled for ever in the meshes of creation. Every woman in the world is an outcome of the digits of Nature. Some spring from her digits, others from the digits of her digits. These wise, ascetic Krittikâs are the personal digits of Nature. They have benefited me by suckling me and thus helping my development. I am their adopted son; and they vre my mothers. But as I have been begotten by the semen of the husband of Durgâ, the mother of the world, I am her son also. I was not born out of her womb. As these Krittikâs are my god-mothers she is likewise my god-mother only. This view is sanctioned by the S'astras. There are sixteen kinds of mothers. They are as follows:—She who suckles the child

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she who wields the child in her womb and gives him food, the wife of the preceptor, the wife of the tutelary deity, the father's wife, the daughter, the brother's daughter, the sister, the daughter-in-law, the mother-in-law, the paternal grandmother, the maternal grandmother, the brother's wife, the mother's sister, the father's sister, the maternal uncle's wife. These Krittikâs are the daughters of Brahmâ vested with Divine attributes. They are accomplished in every matter and adored in the three worlds. They are not ordinary beings. O Nandi, Viṣṇu has sent you to me. You, too, are very great. You are practically a son of S'iva. Very well, let us go and see the gods."

CHAPTER XVI.

1-19. Nârâyaṇa said, "Kârtika having said so addressed the Krittikâs thus, using words which were full of ethical principles:—'I am going to S'iva to see the gods, my mother and friends. Adieu! The world, the Karma, birth, association and separation are all subject to the all-powerful Fate. But Fate itself is subject to Kriṣṇa and therefore savants worship the Suprme Lord. Kriṣṇa alone can strengthen or weaken the hands of Fate. The worshipper of Kriṣṇa is also not controlled by Fate. The Sâstras hold that he is immortal. Therefore I request you to give up the ties of affection and adore Hari who bestows happiness and beautitude and removes the fear of death and rebirth. Even Brahmâ, Viṣṇu and Maheśa always minister to Lord Kriṣṇa who cuts asunder the ties of worldly attachments. In this sea of the world, what am I to you and what are you to us? What relation subsists between you and me? As currents of water accumulate in the sea, so we have assembled here like currents of time. Union and separation depend on the will of God. Savants regard this universe as subject to the will of God and by no means free. These three worlds are unreal like bubbles of water. Bewildered fools alone are attached to the transitory objects of the world. The worshippers of Kriṣṇa never mingle with any thing and are as free as air. O mothers, get over your attachment and part with me." So saying he bowed to the Krittikâs, recollected Hari and was about to depart with the myrmidons of S'iva. Then he beheld a chariot sent by Pârvatî which was constructed by Viśwa-Karmâ, inlaid with gems, pearls and diamonds, decked with looking glasses, white chowries and wreaths of Pârijâta, vested with many picturesque cells, revolved by a hundred wheels and as rapid as the mind. When the Krittikâs saw Kârtikeya mounted in that chariot, they swooned. Whey they recovered, they saw Kârtikeya in their prsence; for a time they were struck dumb through excess of grief; and afterwards with their hair dishevelled, they began to lament thus like distracted persons:

20-32. "What shall we do now? Where shall we go? O child, you are our sole refuge and yet you are going to leave us. This is not just on your part. We have affectionately nursed you. You are our godson. A worthy son should not abandon his mother." The Krittikâs, having lamented thus, held Kârtika in their breast and again fainted. Then Kârtika consoled them with psychic doctrines and took them in his company, while ascending the car with

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the attendants of S'iva. At the time of departure, Kârtika beheld a jar full of water, a Brâhmiṇ, a prostitute, white paddy, a looking-glass, curd, *ghee*, honey, fried rice, flower, bent grass, barley, bull, elephant, horse, fire, gold, betel, ripe fruits, a chaste woman, lamp, pearl, diamond, garland, meat and sandal; the sight of which was auspicious. On the left side, he saw jackal, mongoose, and a jar full of water and on the right side he saw a swan, a peacock, a wag-tail, a parrot, a cuckoo, a pigeon, a white kite, the black antelope, the ruddy goose, chamarî (a variety of deer) white chowrie, milch cow, a banner and Surabhi (the famous cow of plenty). He also heard music, recitation of Hari's name and the sound of the conches and the bell. Having enjoyed these auspicious sights and heard auspicions sounds he ascended the lovely car and started for his paternal house.

33-45. When Kârtika reached the Kailâsa, he waited for a while with the Krittikâs and his attendants at the root of the imperishable fig-tree. Pârvatî had in the meantime inlaid the royal roads with rubies and diamonds. At her instance they were decorated with garlands of leaves stitched together with silken thread, the trunks of plantains, jars full of water and countless diamond-lamps and gems. These roads were moistened with the water of sandal and covered with fruits. They were merry with the music of dramatic actors, dancers and whores. They were frequented by Brâhmiṇs and bards holding bent grass and flowers in their hands. After having made all these arrangements, Pârvatî arrived there preceded by Lakṣmî, Saraswatî, Gangâ, Sâvitrî, Tulsî, Ratî, Arundhatî, Ahalyâ, Diti, Târâ, Manoramâ, Aditi, S'atarupâ, S'achî, Sandhyâ, Rohiṇî, Anusûyâ, Swâhâ Sangṇâ, the wife of Varuṇa, Âkriti, Prasûti, Vasundharâ, Manasâ. Devahûti, Menakâ, Eka-Pâṭalâ Eka-parṇâ and the wife of Mainâka. O saint, Rambhâ, Tilottamâ, Menâ, Ghritâchî, Mohinî, Urvaśî, Ratna-mâlâ, Su-śilâ, Lalitâ, Kalâ, Kadamba-mâlâ, Surasâ, Vanamâlâ, Sundarî and other celestial prostitutes arrived there in lovely dress and, smiling gently, they began to sing and dance to the accompaniment of the pair of cymbals. The gods, Gandarvas, Munis, mountains and Kinnars likewise went there to greet Kumâra.

46-56. S'iva himself escorted by various sorts of music, went there with the Rudras, Bhairavas, Kṣetrapâlas and his attendants. Kârtika, as soon as he saw Pârvatî approaching him, dashed down from his carriage in hot haste and saluted her by throwing himself prostrate on the ground. Pârvatî after having secured the permission of Lâkṣmî and other goddesses, the wives of the Munis, S'iva and other gods beheld the face of Kârtika, took him in her lap and kissed him, S'iva and other gods, Pârvatî and other goddesses, the Munis, the mountains and their wives blessed Kumâra. Then Kârtika went to the house of S'iva with his followers and beheld Viṣṇu (whose bed is in the milk-ocean) in the midst of the assembly, seated on a throne of gem, decked with precious ornaments, surrounded by Dharma, Brahmâ, Indra, the Moon, the Sun, the Fire and the Wind, worshipped by the gods and the Munis, tended with white chowries, possessing a smiling and cheerful aspect and inclined to favour his votaries. The hair of Kârtikâ stood on end with raptures at his sight and his head reverentially touched the ground to salute him. He then bowed low by turns to Brahmâ, Dharma and the other delighted gods and Munis and accepted their blessings. He cheerfully accosted all that were present in the assembly and then sat dawn on a golden throne. In the meantime, S'iva and Pârvatî distributed immense quantity of wealth to the Brâhmiṇs.

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CHAPTER XVII.

1-13. Nârâyaṇa said, "Lord Viṣṇu in an auspicious moment gladly seated Pârvatî on a throne of gem. He ordered the musical instrument constructed with bell-metal and the pair of cymbals and other music to be sounded or performed on the occasion He bathed Kârtika, after having chanted the Vedas, with excellent jarfuls of water brought from all the sacred rivers. He also gave him an excellent diadem of gem, crown, arm-plate, invaluable ornaments of gem, a pair of clothes purified by the heat of fire, the Kaustubha that came out from the sea while it was churned, a wreath of wild flowers and a wheel. Sâvitrî initiated him in the Sandhyâ-rites as prescribed by the Vedas offered to him the mantra, amulet and hymn sacred to Hari and gave him, a wooden water-pot, the Brahma weapons and the knowledge of the way how to effect the destruction of the enemies. Dharma gave him a religious turn of mind and a merciful disposition. S'iva gave him the knowledge whereby he could be proficient in the S'âstras, the excellent science showing how to conquer death, the knowledge of Brahma which is secured with difficulty, the insight into the mysteries of Yoga, the knowledge of ontology which is always delightful and enchanting ; the secrets of the doctrine of perfection, the trident, the axe, the iron spear, the bow called Pâśupata and the use of the weapon of destruction, and the method how to render it ineffectual. Varuṇa gave him a white parasol and a wreath of gems; Indra gave him a good elephant: the Moon gave him a jar of nectar; the Sun gave him a chariot and an amulet; the Fire gave him a big spear. The gods gave him many other things. Cupid gave him the knowledge of the sexual science. The sea of milk gave him diamond anklets.

14-28. Pârvatî with a cheerful heart gave him vast knowledge, a good disposition, intelligence, mercy, memory, peace, content, stamina, forbearance, firm faith in Hari and his bondage. Brahmâ chanted the Vedas and married the fair, lovely, good-natured Devasenâ (whom the savants called Saṣṭhî) to Kârtika: the gods, the Munis and the Gandarvas after having performed the installation of Kârtika bowed low to Lord S'iva and went home. Then S'iva adored Hari, Dharma and Brahmâ ; Dharma embraced and saluted Lord Hari. Himâlaya was worshipped by S'iva and returned home with his followers. Every one else returned to his destination. After the lapse of a time, S'iva again invited the above gods, Munis &c. and married the magnanimous Gaṇeśa with great eclat to Puṣṭi In this way, Pârvatî merrily passed her days in the service of the feet of Lord Hari calculated to give success. Thus the subjects of the installation, marriage and worship of Kârtika and the marriage of Gaṇeśa have been described by me. I also said how Pârvatî got a son and how the gods met together. Now what do you want to hear?

CHAPTER XVIII.

1-11. Nârada said, "O blessed Nârâyaṇa versed in the Vedas, and their auxiliary branches, kindly remove a doubt of mine on one point. Gaṇeśa is the son of the lord S'iva and the chief of the gods. He removes impediments and is the god incarnate. Why was he subject to impediments himself ? The

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Supreme Lord Kriṣṇa was born through his digits as the son of Pârvatî. How could his head be possibly severed at the sight of Saturn?" Nârâyaṇa said, 'O Nârada, listen carefully to the history relating to the cause of this impediment or calamity. Once upon a time, the Sun was about to slay Mâlî and Sumâlî, two of the worshippers of S'iva who was thereupon highly incensed and struck the Sun with his spear. The Sun became senseless and fell on the ground. Kaśyapa, the father of the Sun, seeing that the Sun almost lost his life clasped him to his breast and, being overwhelmed with grief, wept again and again. The gods were afraid and lamented loudly. The world was obscured and blinded by darkness. Kaśyapa, the grandson of Brahmâ, effulgent with the lustre of Brahma, then cursed S'iva saying, "O sin-less S'iva, as you have penetrated the heart of my son with a spear, your son will be likewise beheaded."

12-23. The god S'iva who is easily contented was appeased in a moment and, through his knowledge of Brahma, at once revived the Sun. The Sun who was the product of the digits of Brahmâ, Viṣṇu and Maheśa then got up before his father and bowed low to him and S'ankara. But when he heard that his father had cursed S'iva, he was angry with Kaśyapa. He said, "I do not want worldly enjoyments. I am going to renounce them and adore Lord Kriṣṇa. All objects except God are insignificant and unreal. A savant never gives preference to worldly pursuits as compared with the devotions of Hari. The gods, when they saw the Sun so very angry, appealed to Brahmâ who came, consoled the solar god and induced him again to resume worldly pursuits. Later on, S'iva, Brahmâ and Kaśyapa blessed the Sun and cheerfully returned home. The Sun also resumed the signs of the zodiac. Afterwards Mâlî and Sumâlî had an attack of white leprosy (vitiligo). Their bodies began to drop off. They lost their strength and valour. Brahmâ said to them, "You have attained this condition through the wrath of the Sun. You should therefore adore him. So saying the eternal Brahmâ gave them the amulet, ode and the form of worship appropriate to the solar god and went back to his domain. Then they obtained a boon from the Sun and regained their health. I answered all your questions. Now what do you want to hear?

CHAPTER XIX.

1-10. Nârada said, "In days of yore, the merciful Brahmâ gave the two demons the Sun's ode and amulet. I want to know their nature as well as the form of worship sacred to the god." Nârâyaṇa thereupon began to dwell upon those points in detail. He said, "the subject-matter of my narrative exempts mankind from sins and diseases. The diseased Mâlî and Sumâlî remembered Brahmâ who is able to dispense the mantra of S'iva. Brahmâ went to the Vaikuṇṭha where S'iva was seated by the side of Nârâyaṇa, the Lord of Kamalâ, and said to S'iva thus: "O lord, Mâlî and Sumâlî have been afflicted with leprosy. What is the remedy now?" Viṣṇu said, let them serve the Sun for a year at the Puṣkara where by the grace of the solar god who destroys all diseases, they will be cured." S'ankâra said, "O Brahmâ, be pleased to give them the amulet, hymn and mystic incantation of the Sun, which are

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as efficacious as the Kalpa-tree. The Sun and Hari give immediate fruits of action. Hari grants boons solicited; and the Sun destroys diseases. Both of them perform their respective functions.

11-19. Brahmâ thereupon went to the house of the demons, as commanded. They welcomed him, bowed to him low and provided him with a seat. The merciful Brahmâ finding that they were dumb, paralysed, famished, and full of ulcers, pus, and bad smell said: "O my sons, please secure the necessary hymn, ode and mantra, and then humbly adore the Sun at the Puṣkara." They said, "O lord, how shall we worship the Sun? Please tell us the method." Brahmâ answered, "You should bathe in the morning, noon and evening and then worship the Sun according to the mantra as stated below: in which case you will be restored to health. Oṃ Hrîṃ Namo Bhagavate Sûryyâi Param-Âtmane Swâhâ: this mantra should be carefully read: and then the Sun should be carefully worshipped for a year, after the lapse of which period, you will recover. That wonderful amulet I am going to give to you. When Gautama cursed Indra for the act of ravishing Ahalyâ, one thousand vaginas manifeshed themselves on his body. In that emergency, Vrihaspati was pleased to give Indra this amulet.

20-35. Vrihaspati said, "I am going to give you that amulet by wielding which the Munis were redeemed in their life-time. As the divine eagle scares away snakes, so the wielder of this amulet scares away diseases. This amulet should be revealed by the preceptor to his own disciple. If it be revealed to the fraudulent disciple of another person, it will cause the death of the person who gives it out. It is called Jagat-Vilakṣaṇa. Its Riṣi or priest is Brahmâ, its metre is Gâetrî, and the Sun is its god. It is meant to kill diseases and secure beauty. It sanctifies a person as soon as he puts it on. It is the essence of all mantras and calculaled to destroy all kinds of sins. Oṃ Klîṃ Hrîṃ Krîṃ S'rîṃ Sûryyâi Swâhâ: May this mantra preserve my head. May this mantra of eighteen letters preserve my forehead. Oṃ Hrî Hrîṃ S'rîṃ S'rî Sûryyâi Swâhâ, may this mantra preserve my nose. May the sun preserve my eyes. May Vikartana preserve the pupil of my eyes. May Bhâskara preserve my lips. May Dinakara preserve my teeth. May Prachaṇḍâ preserve my cheek. May Mârtaṇḍa preserve my ears. May Mihira preserve my shoulders, may Pûṣaṇa preserve my thighs; may Rabi preserve my chest. May the Sun preserve my abdomen; may the all adorable deity preserve my skeleton; may Vradhna preserve my arms; may Prabhâkara preserve my feet. May Vibhâkara preserve all my body. O son, I have thus described to you the amulet of the Sun, most precious in the three worlds. In days of yore, Pulastya gave it to Manu on the coast of the Puṣkara. Now I give it to you. You should not give it to ordinary persons. By the grace of this amulet, you will be cured of disease and acquire personal grace. A man acquires the same benefit by wielding it that he does by eating only boiled *ghee* and rice for a hundred thousand years. A fool who worships the Sun without understanding the nature of the amulet will not be an adept even if he recites it ten lakhs of times."

36-45. Brahmâ said, "My sons, by wielding it and worshipping the Sun, you will be cured. The hymn of the Sun is mentioned in the Sâm Veda. It cures malady, removes sins and gives delight." Brahmâ said, "In that eternal region, you represent the light of Brahma. You are permanent and show

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compassion to your worshippers. I wish to adore you. You are the eye of the three worlds, the lord of the universe: you take away sins, give fruits of devotion and action and punish the sinners. You are the germ of actions and the harbour of mercy. At the same time, you are the symbol of the action itself. You afflict people with diseases and cure them likewise. You relieve sorrow, mental agitation and fear. You bestow on men happiness, redemption, faith and all kinds of blessings. You are the essence of creation. You are the supreme lord, the image of everything and the witness of all acts. You are visible to all, and yet you exceed the bounds of the senses and are incontrovertible. You always create the juice or the sap of trees; you are the source of the said juice, you give all kinds of success and are utterly dissociated from all objects. You are the preceptor of adepts." The most mysterious of all mysterious hymns has been described to you. Whoever reads this hymn thrice a day is cured of all diseases. By the grace of the Sun, he gets rid of blindness, leprosy, poverty, disease, sorrow, fear and dissension.

46-50. A man afflicted with the higher kind of leprosy, (psoriasis), rotten constitution, blindness, ulcers, consumption and colic, if he listens to this hymn for a month and subsists for this period merely upon boiled rice and *ghee* will surely be cured of all those diseases and acquire the benefits which could be secured by ablutions in all holy rivers. My sons, go to the Puṣkara soon and worship the Sun there." Brahmâ thus advising them) cheerfully went home and the demons were also brought round by the worship of the Sun. Son Nârada, you asked why was the lord of impediments subjected to impedment. I have answered the question and also stated the hymn, amulet, &c., of the Sun. Now what do you want to hear?

CHAPTER XX.

1-13. Nârada said, "You have sprung from the digits of Hari and are equal to him in intelligence, valour and might. Now I put this question to you. Please listen. The extraordinary narrative &c, anent the cause of impediment to Gaṇeśa, I just heard from the mouth of the author of the universe. I have another doubt. O father, among all animate beings when there are other beautiful animals in the world, how is it that the elephant's head was attached to the body of Gaṇeśa? Nârâyaṇa said, "I am going to tell you the cause. It is mysteriously hinted at in the Vedas and the Purâṇas This subject dispels sorrow, brings all sorts of prosperity and is the preventive of all calamities. The subject dealing with the expiation of sins is mysterious. The auspicious, delightful, redeeming account of Mahâ Lakṣmî which gives the four-fold objects of human pursuit is included in the above subject. Son, listen attentively. I am going to relate to you the ancient history which is a mystery of the Pâdma Kalpa. I heard it from my father. Once upon a time, Indra infatuated with the wine of prosperity put on a dress worthy of the royal goddess of fortune that presided over his kingdom and went to the coast of the Puṣpa-bhadrâ river. A solitary lovely grove of flowers was situated on the coast of the river in the midst of an inaccessible forest void of animals. In the said grove redolent of flowers and reverberating with the sound of cuckoos and hum of bees, Indra

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saw that Rambhâ was returning from the region of the Moon, desirous to take rest after her efforts of sexual intercourse and enamoured of Kâma (Cupid). At that time Rambhâ was thinking of her amours with Kâma and was proceeding to his house.

14-22. Rambhâ was very young. Her loins were well developed, her teeth were like pearls; her lips were like bimbas; her buttocks were huge; her gait was like that of an elephant; her face was like the autumnal Moon; she was gently smiling and casting arch glances in all directions. Her head was decked with lovely chignon and her neck, with jasmine wreath. She put on a pure dress. Her forehead was marked with vermilion and, below that, with musk; and the mark caused by the musk looked like a mark caused by catechu. Her eyes were like blue lotuses and tined with bright collyrium. Her cheek flashed with the lustre of earrings, the nipples of her breast were elevated and hard, enchanting to the epicureans and dexterously marked with lines of paintings by cosmetics. Her toilet was excellent. Rambhâ was very lovely, dearer to the gods than their lives, the best of the fair nymphs, perpetually young, tranquil in disposition, vested with all sorts of attributes and attractive to the Munis. Indra was excited with lust at her sight and unable to control his levity thus began:— "O handsome nymph, where are you going and whence are you coming? Who is your lover now? I see you after a long time."

23-34. Being informed of your movements by my messengers, I have come here to find you out. You know I am enamoured of you alone and think of no other damsel. One who desires perfumed water will never drink dirty water. One who wants the lotus will never value the white water lily. One who wants nectar will never be satisfied with wine. One who sleeps on the bed of down can not lie on a bed of swords. A resident of heaven does not want hell. One who eats delicacies will never consume tasteless things. One who associates with savants will never desire the company of the ignorant. No one will substitute iron jewels for ornaments of gold. Is there such a fool who after having embraced you once will desire to associate with other females? Who will desire to bathe in other rivers in lieu of the Ganges? Whoever wants to pass his days happily in this world desires sensual pleasures." O Nârada, Indra having said so hastily descended from his elephant, the Airâvata and, being flushed with passion, confronted Rambhâ. The licentious Rambhâ bowed down and gently smiled and her body fluttered with joy. By casting slanting glances, by the display of her rising breast and thigh and by the employment of language likely to excite lust, she destroyed the consciousness of Indra. Then she addressed him thus, employing sweet, gentle and melodious words likely to dominate the hearts of men.

35-40. She said, "I am going wherever I please. What means this enquiry on your part? I do not attempt to entice the hearts of people with coaxing words. Cunning people love only so long as they encounter the glance of the objects of their endearment. As a greedy bee tastes all flowers and goes to that flower only which yields honey, licentious people behave similarly. They wander every where and settle and suck honey where they can get it. Like the wind, they are not confined to any particular place. As the branches are the members of a tree, so are handsome men the branches of the body of

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a woman. But as a crow flies elsewhere after having tasted the ripe fruits of a tree and thereafter keeps no connexion with it, a licentious man behaves in the same manner with a woman. He associates with her so long as his object is not gained. As the fire lingers in the fuel so long as its act is not complete, licentious people similarly court their beloved, out of selfish motive. Aqueous animals remain in the pond so long as there is water in it. But when the water begins to dry up, they seek other ponds. This is the case with licentious people. You are the king of the gods, and as such you are very much desired by the fair sex. For jovial women ever desire the societyof jovial men. A woman wants to secure the society of a youthful, humourous, calm, affectionate, handsome, talented, wealthy and clean person as her lover or husband.

41-50. A woman never desires the society of an ill-natured, diseased, ungenerous and indiscreet gallant. You are the ocean of virtue. What foolish woman is there who will not desire your society? Now I am your obedient servant. I bide your pleasure." So saying, the lustful, impudent Rambhâ smiled and drank Indra, as it were, with her oblique glances. Indra, a past master in sexual matters, was excited with passion and knowing the heart of Rambhâ set himself to commit sexual intercourse with her. When Rambhâ kissed the king of the gods, Indra also kissed that well-developed, naked, lovely and excellent Rambhâ. Indra enjoyed her in several ways as if he were lust incarnate. Then both of them were excited to such a great extent that they could not distinguish the night from the day. Indra then took her to the river called the Puṣpa-bhadrâ for recreation in the water. Indra dallied merrily with her, partly on the land and partly on the water. At that time the great Muni Durvâsâ was passing by that way from the Vaikuṇṭha to the Kailâsa.

51-62. When Indra saw the Muni, he came there almost in a state of unconsciousness and bowed low to him who blessed him in return. The great-minded Muni gave the same flower of Pârijâta to Indra that he had obtained from the Lord Nârâyaṇa and then recited to a certain extent the extraordinary greatness of the flower. He said, " This flower destroys all impediments. It was dedicated to Hari. He who wields it on his head attains victory every where and has a right to be worshipped first of all as the foremost of gods. The great goddess of fortune, like his shadow, never quits his side. He attains superiorty to other gods in wisdom, valour and intelligence and becomes as mighty as Hari. A wretch who, in the pride of his heart, does not sustain on his head the flower dedicated to Hari loses his grace and prosperity with all his attendants. So saying, the saint who was the outcome of the digits of S'iva went to the domain of S'ankara. Indra then went to Rambhâ and placed the flower on the head of his elephant. An unchaste, bad and fickle-minded woman wants a competent match. When Rambhâ saw that Indra was deprived of his grace, she returned to Heaven. The powerful elephant by the use of brute force hurled Indra down to the ground from his back and went to the deep jungles. The elephant, being infatuated, cohabited in the forest with a female elephent by force. Females naturally desire pleasure. Therefore the female beast yielded to the desire of the male. In that forest, she gave birth to many young ones. In the meantime Hari beheaded the said elephant

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dwelling in that quarter and attached it to the shoulders of the boy (Gaṇeśa). Now, O son, I have given you the account of the attachment of the head of the elephant to the body of Gaṇeśa. It destroys sins. Just tell me what you want to hear more."

CHAPTER XXI.

1-10. Nârada said, "How, O lord, did the gods, cursed by a Brâhmiṇ, lose their prosperity? How did they regain their fortune?" Nârâyaṇa said, "The foolish Indra in his misfortune being deserted by Rambhâ and the elephant went back to his capital. He saw that Amarâvati was teeming with his enemies and void of his friends. It presented a very sorry and miserable appearance. Having learnt every thing from his messengers, he went to his religious preceptor at first and then to Brahmâ along with his preceptor and the gods. Indra bowed to Brahmâ and worshipped him according to the rites prescribed by the Vedas. Brahmâ, when he learnt every thing from Vrihaspati, hung down his head and said, "Indra, you are my grandson and by the grace of fortune you have been effulgent. Your wife Sachî is like Lakṣmî; and yet you court other females. In days of old, your body was filled with vaginas by the curse of Gautama. Again you have co-habited with another nymph. One who courts the wife of another person forfeits one's fortune, fame and reputation in society.

11-19. The saint Durvâsâ gave you the flower dedicated to Hari. But as your mind was set upon Rambhâ, you cast it on the head of your elephant Airâvata. Now where is Rambhâ, a public whore? And where are you now, O king of the gods ? You lost your prosperity. So Lakṣmî quitted you in a moment; and so did Rambhâ. A prostitute wants a wealthy and young lover. She slanders the old. O son, no one can check the inevitable. Now, in order to gain back your fortune (Lakṣmî), you should adore Hari." So saying he gave Indra the amulet, hymn and incantations of Nârâyaṇa. Indra then departed with his guru and the gods and went to Puṣkara to adore Hari. He served him for a year and fasted all along. Hari appeared to him, gave him the necessary boon and the mantras and went back to the Vaikuṇṭha. Indra went to the sea of milk, wielded the amulet and obtained Kamalâ through adorations and hymns. He then subdued his foes and regained his kingdom. The gods also secured their former position.

CHAPTER XXII.

1-19. Nârada said, "Now describe to me, O best of ascetics, the amulet of Mahâ Lakṣmî." Nârâyaṇa answered thus: When Hṛiṣîkeśâ (lit. the lord of the senses) said that Indra was much emaciated by his asceticism at Puṣkara, he appeared to him and said, "Please accept a boon as desired by you." Indra wanted to secure Lakṣmî. Hari granted him the boon and also gave him an excellent counsel saying, "O Indra, wield this amulet which kills enemies, destroys calamites and gives prosperity. At the time of the great deluge it was given to Brahmâ who, by wielding it, was vested with divine attributes and attained pre-eminence in the world. The Munis have became so resourceful

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only by virtue of this amulet. The Riṣî (priest) of this amulet is Brahmâ; its metre is Pancti, its presiding deity is Lakṣmî. It is meant to secure perfection, prosperity and victory. By wielding it, people attain victory at every place. Please accept this amulet. May Padmâ preserve my head; may the spouse of Hari preserve my throat; may Lakṣmî preserve my nose; and may Kamalâ preserve my eyes. May the wife of Keśava preserve my hair; may the resident in the lotuses preserve my forehead; may the preserver of the universe preserve my cheek; and may the source of all prosperity preserve my shoulders. Om S'rî Krîm Kamala-Vâsinyai Swâhâ: may this mantra preserve my forehead. Om S'rîm Padmâ-layâyai Swâhâ; may this mantra preserve my chest. S'rî Âmara Kaṃkâla S'rîm Namaḥ. May this mantra preserve my arms. S'rîm Krîm Lakṣmî-yai Namaḥ; may this mantra preserve my feet, Om Hrîm Krîm S'rîm Namaḥ Padmâ-yai Swâhâ: may this mantra preserve my loins. Om S'rîm Mahâ-Lakṣmî-yai Swâhâ: may this mantra preserve all the parts of my body. Om Drîm Krîm S'rîm Klîm Mahâ-Lakṣmî-yai Swâhâ, may this mantra preserve me every-where. Child, I have now revealed to you an extraordinary amulet calculated to impart all sorts of prosperity. Whoever, after having worshipped his guru, wields it either round his throat or on his right arm attains success everywhere. Fortune never quits his house. A fool who adores the goddess of fortune (Mahâ-Lakṣmî) without understanding the meaning of this amulet never becomes an adept, though he may recite it millions of times." Nârâyaṇa said, Lord Hari after having given Indra the above amulet gave him also the following mantra: "Om Hrîm Krîm S'rîm Klîm Namo Mahâ-Lakṣmî-yai Hari-Priyâ-yai Swâhâ."

20-30. The following meditation sacred to the goddess which is abstruse, attainable by the Munis with very great difficulty and which is productive of all prosperity is mentioned in the Sâm-Veda. Her colour is like the white champakâ: her grace equals the charm of a hundred moons; she is clad in dress chastened by the heat of fire; she is decorated with ornaments; she has a smiling, cheerful aspect; she is kind to her votaries. Her forehead is marked with vermilion and musk; she is decked with precious ear-rings; she wields on her head the load of a chignon covered with jasmine wreath. She is seated merrily on the lotus of a thousand petals. You should adore the spouse of Hari who enchants the heart and is vested with the attribute of tranquillity and who is the mother of the universe. Then, you should offer her, O Indra, sixteen kinds of ingredients. After having worshipped her, with the following hymn, you will obtain the boon desired. The mysterious, delightful hymn is as follows: "O goddess, I want to adore you; but I am unable to do so. You are a goddess beyond comprehension, eternal like the subtle Light and indescribable. O mother, you can accomplish anything that you desire; you have no form; you only take a form to favour your worshippers; you are imperceptible to the mind and baffle all powers of description. How can I adore you? You are the limit or the extremity of the four Vedas and the pilot in this sea of the world, the mistress of the crops and the source of all prosperity.

31-40. You are the mother of asceticism, ascetics, wisdom, the savants, the Vedas and the people versed in the Vedas. How can I describe you? As to an infant which sucks the breast of its mother, everything is non-existent without its mother, so the whole world is *nil* without you. But conjoined with you it

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is supposed to have an existence. O mother, afflicted I seek your protection. Be propitiated and preserve me. You are the mother of the world and represent energy, wisdom and intellect; you bestow everything on people. I bow to you. You endow your worshipper with faith in Hari and give him redemption; you give everything to the omniscient. I adore you. Bad sons are found somewhere; but bad mothers are no where. A mother never forsakes her son even if she discovers any fault in him. O merciful goddess, spouse of the Being (who is the ocean of mercy) kind to your votaries, be propitiated and manifest yourself to me as to an infant which sucks the breast of its mother. Thus I have related to you, O my son, the essential hymn of Mahâ-Lakṣmî which gives happiness, prosperity and redemption. Whoever reads this sanctifying hymn at the time of worship is never abandoned by Mahâ-Lakṣmî." So saying, Hari disappeared and Indra, at his command, went with the gods to the sea of milk.

CHAPTER XXIII.

1-10. Nârâyaṇa said, "Indra gladly wielded the amulet associated with small balls of gem round his neck. He recapitulated in his mind, again and again, the interesting hymn and attended by the gods and his spiritual preceptor cheerfully with a view to attain Kamalâ to the sea of milk. The gods with tears in their eyes humbly and reverentially bent their shoulders and adored Kamalâ who resides in lotuses. The mother of the universe who is gracious like the autumnal moon, who pervades the whole world through her lustre, at once appeared before them, as she heard the hymn and addressed them thus:— "O my sons, you have forfeited your grace by the curse of a Brâhmiṇ. I do not wish to go to your house, nor have I the power to do so. For I, too, am afraid of the curse of a Brâhmiṇ. The Brâhmiṇs are dearer to me than my life and son. The things which they offer to me are the means of my subsistence. Let the Brâhmiṇs be at first satisfied and give me the necessary command. Then I shall carry out their orders. The Brâhmins, if they please, can even make me unworthy of adoration by the people. A man beset by misfortune alone is cursed by his religious preceptor, a Brâhmiṇ, a god, a beggar or a Vaiṣṇava. Even the Eternal Hari, the cause of all, is afraid of the curse of a Brâhmiṇ." As she said so, the effulgent Brâhmiṇs arrived there smiling.

11-19. Angirâ, Prachetâ, Kratu, Bhrigu, Pulaha, Pulastya, Marîchi, Atri, Sanaka, Sananda, Sanâtana, the god-like Kapila, Asuri, Boḍhu, Pancha-S'ikha, Durvâsâ, Kaśyapa, Gautama, Nara, myself, Kâtyâ-yana, Kaṇâda, Pâṇini, Mârkaṇḍeya, Lomaśa, Lord Vaśiṣṭha and other Brâhmiṇs all came in a body and worshipped the goddess with several ingredients. The gods besought her forgiveness and worshipped her with wild flowers. The Munis cheerfully adored her and said, "O goddess, deign to descend to the house of the gods and the mortal world." The goddess said, "By the order of the Brâhmiṇs, I shall now proceed fearlessly to your house. But O Indra, I shall go only to the following places. I shall go to the houses of the virtuous and moral householders, take up fixed quarters there and support them like my sons.

20-29. I shall not go to the house of one who has incurred the displeasure of one's preceptor, friends, parents, guests, the gods and the Munis. I shall avoid

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the house of a liar, an atheist, an ill-natured man and one who is void of virtue. I shall likewise avoid the houses of the following: a person who misappropriates hoarded wealth, a traitor, an evil-doer and a perjurer; a person who thinks constantly, a timid fellow; one who has got many enemies, a sinner, a debtor, and a miser; one who has not been initiated in the mantras, one afflicted with sorrow, a fool, a hen-pecked husband, the husband of an unchaste woman, the son of a prostitute; one who has got a sharp tongue, a quarrelsome man, one whose house is the hot-bed of constant dissension, one who is under the petti-coat government of a woman, one who does not adore Hari or recite his virtues: one who is not inclined to eulogise Hari; one who sells one's self, one's daughter or the Vedas; a murderer; one who injures others; a miser who does not support his parents, wife, preceptor's wife or son, widowed sister, daughter and helpless relations.

30-35. I shall also abandon the houses of the following mortals:—One who does not cleanse one's teeth, a person who puts on dirty dress, whose head is rough, who yawns and laughs in an ugly manner; a person who looks at a man while making water or clearing his bowels; a person who lies down with his feet moistened with water; a person who sleeps naked; a person who sleeps in the evening or in the day; a person who first annoints with oil his head and then the other parts of his body; a person who, with oil on his head or over body, discharges stool or makes water or bows to any body or collects flowers; a person who with his nails cuts grass or digs the ground; a person whose body and feet are very dirty.

36-43. I shall likewise abandon the houses of the following: a person who consciously appropriates the fee of a Brâhmiṇ or a god granted either by himself or by another; a fool or a traitor who performs a religious rite without Dakṣiṇâ or priest's fee: a person who earns his livelihood by means of knowledge or mystic incantations; a village priest, a physician, a cook and a person who subsists upon the allowance of a temple: a person who angrily disturbs marriage or other religious ceremonies; and a person who cohabits in the day." So saying the great goddess of fortune disappeared and cast her eyes at heaven and earth. The gods and Munis bowed to her and delightfully went back to their houses full of friends and free from enemies. There was a beat of drum in the heaven; and there was a rain of flowers from the sky. The gods regained their kingdom and fortune. Thus I have described to you the excellent, edifying, redeeming character of Lakṣmî. What more do you want to hear?

CHAPTER XXIV.

1-11. Nârada said, "O blessed saint, you are an outcome of the digits of Hari. By your grace, I have heard the auspicious account of Gaṇeśa. O Brâhmaṇ, when the head of the elephant was attached to his body, why did he become one-toothed? What became of the other tusk or tooth? Lord, you are omniscient, be pleased to throw light on this point." The lord smiled at his word and said, "That ancient history I am going to describe to you. Once upon a time, Kârta-viryya went to hunt; and after killing many deer, he became exhausted. In the evening, he fasted with his whole army in the hermitage

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of Jamadagni. Next day in the morning he bathed in the pond and having purified and dressed himself, he reverentially chanted the mantra given by Dattâ-treya. The saint Jamadagni seeing that the king's lips and palate were dry enquired about his welfare. The king respectfully bowed to the saint bright like the sun who blessed him in return. Then the king told him how he and his army had fasted, whereupon the saint invited them all.

12-20. The Muni, on his return to his home, cheerfully stated the whole incident to the celestial cow (cow of plenty fulfilling all desire) who was, as it were, a mother to him like Lakṣmî." The cow said, "Saint, you need not fear anything when I dwell by your side. I can furnish you with the whole world. You have invited only the king. What is the anxiety about? I can supply you with anything for the entertainment of kings, though the thing can rarely be had in the universe." That celestial cow (Kâma-Dhenu) gave him gold and silver cups, vessels full of delicacies, cooking utensils, and countless dishes. She gave him many kinds of delicious mangoes, jacks, cocoanuts, baels (quinces) and heaps of sweetmeat balls, cakes of wheat and barley, ditches of sweetened rice, milk, ghee and curd, hills of sweetmeat, rice and flattened rice, betels perfumed with camphor and various other articles, dress and ornaments fit for kings.

21-30. When Jamadagni secured all the necessary articles, he easily feasted the king and his army. The king, when he witnessed the abundant supply of rare articles, was surprised and said to his minister, "Look here: objects which are unheard of and rare have been secured in this place. Please ascertain how." The minister enquired into the matter and said to the king, "O king, I am going to inform your majesty what I saw in the house of the saint. His house contains sacrificial pits, fuels for sacrifice, flowers, fruits, hides of black antelopes, garlands, and wreaths of flowers and teems with springs and his disciples. It does not contain gold, crops or wealth. His wives have no ornaments and simply put on barks of trees. His sons put on the crust of trees and clusters of hair. But in a corner of his house, there is a Kapilâ or celestial cow that is lovely, having the colour of the moonlight, with eyes like the red-lotus, effulgent with her own lustre like the full Moon, looking like the asylum of all prosperity and virtue and personification of Lakṣmî herself." Thereupon the foolish king, entangled in the meshes of time,(*i. e.* like one whose days were numbered) demanded Kapilâ from the saint, as advised by his minister.

31-40. O Nârada, Fate is more powerful than virtue, wisdom or anything, for even the wise and virtuous king demanded the cow from the Muni. In India good and holy deeds are the outcome of merits acquired by a person in his previous life; while evil acts hideous in their nature arise from sins. Men after having enjoyed the bliss of heaven are by virtue of their religious merits born in sacred places. Sin, after having consigned the wicked to hell, impels them later on to birth in a family of ignoble rank. A man can not be saved, so long as there is Karma. Savants therefore try to do away with the Karma. Knowledge, devotion, wisdom, father, mother and son are worth their names if they respectively help a person to do away with his Karma. Persons are liable to a dreadful disease which takes the form of enjoyment or suffering according to their actions. Then the Vaiṣṇava physician heals that disease with the

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administration of medicine which is styled the faith in Hari. Mahâ-mâyâ, (the primordial goddess Nature) the source of wisdom, is pleased with that individual who worships, her year by year and instead of deluding him with the gift of material enjoyments rewards him with the great boon, *viz.*, faith in Hari. The bewildered king respectfully summoned the Muni in his presence and with folded palms humbly said to him thus:—"O lord of worshippers, you are compassionate to your votaries. I am devoted to you. I therefore beg of you the celestial cow, Kapilâ.

41-51. O saint, a generous saint like you may give anything. I have heard that in days of yore the saint Dadhîchi gave his bones to the gods. You are the symbol of all asceticism: by the wink of your eyes, many a cow like this may be created." The Muni said, 'O traitor, O hyprocrite, O basest of kings, you are turning the table upon me. How can a Brâhmiṇ make a gift to a Kṣatriya? Lord Kriṣṇa had given this cow to Brahmâ in the Goloka. Brahmâ gave her to his son Bhrigu who gave her to me. This cow, my heritage, is dearer to me than my life. I can never give her to you. Fool, I am not a rustic: you will never be able to cause bewilderment in my mind. Had you not been my guest, I would have immediately reduced you to ashes. Wretch! your fate is adverse. Do not provoke my wrath, go home and see your children." The king, unfortunately, when he heard the words of the Muni, bowed to him and went direct to his army. In a fit of temper he shook his head and sent a messenger to bring Kapilâ by force. Then Jamadagni went to Kapilâ and having almost lost his consciousness through grief related the whole incident to Kapilâ and wept. Thereupon Kapilâ, the very embodiment of Lakṣmî, (when she saw that the Brâhmiṇ was weeping) ever ready to favour her votaries said:

52-62. "Indra and even insignificant men can make a gift of their property voluntarily. O saint, if you give me voluntarily to the king, I may go to him by your orders; otherwise I shall not leave your house. Expel the king through the army which I shall give you. You are omniscient. Why are you weeping like one bewildered? Conjunction and dissociation are brought about by time and not by one's discretion. What am I to you, O king, and what are you to me? Our mutual relation has been established by time. Relation that subsists between persons only breeds attachment. The mind fondly imagines that a certain property is owned by a certain person. So long as the title in a thing subsists, sorrow is occasioned by its loss." So saying that celestial cow gave birth to several weapons effulgent like the sun and many armies. Thirty millions of soldiers armed with swords come out from her mouth; fifty millions armed with spears, from her nose; a hundred crores of soldiers armed with bow, from her eyes; thirty millions armed with clubs, from her forehead; thirty millions armed, with iron spears, from her chest; and a hundred crores, armed with maces from her back.

63-66. Thousands of bands of music or concert came out from her feet; three hundred millions of princes came out from the leg beneath the knee and three hundred millions of infidels, from her private parts. She gave these to the Muni and encouraged him saying: 'Let the whole army go to fight; but you should not go." Jamadagni was much pleased to take over the charge of the army. Then the servant deputed by the king submitted to him an account of the

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army of Kapilâ and the defeat of the party of the king. Kârta-Viryya, the best of kings, through his messenger, very soon secured a large army from his own territory with a heavy heart.

CHAPTER XXV.

1-10. Nârâyaṇa said, "The king in distress remembered Hari and angrily sent a messenger to the Muni." The messenger went to the Muni and said, "Listen to the command of my master. He hath said, "O best of Munis, I am your servant, particularly your guest. Either give me the celestial cow or be ready to fight with me. Give me your answer after due deliberation." The Muni smiled and gave expression to maxims of truth and morality thus: "Seeing that the king was oppressed by hunger, I brought him to my house and feasted him. But he now wants to take away by force Kapilâ dearer to me than my life. Unable to part with her, I shall surely fight with the king." The messenger returned and communicated to the king (who was armed with a shield) the statement as made by the Muni. On the other hand, the Muni said to Kapilâ, "What shall I do now? As a boat is helpless without a pilot, so is the army without you." Hearing this, Kapilâ gave many weapons to the king, instructed him in military arts and explained to him the use of weapons. She then said, 'O saint, you will surely gain victory, but you can not be killed, except by means of an infallible weapon. But the king is the pupil of Dattâ-Treya and is an invincible warrior."

11-22. Subsequently, the great Muni in command of the vast army went out to fight. The king bowed to the saint and then began to fight. Both the parties battled very furiously. In the long run, the army of Kapilâ easily conquered the royal army and broke the king's chariot, bow and shield. The king could not conquer Kapilâ's army. He was disarmed and fainted. A portion of his army perished; the rest ran away. The merciful Muni seeing that his royal guest was in a swoon ceased to pursue the enemy. The imaginary army of Kapilâ dissolved in her body. Then the saint gave the dust of his feet to the king, blessed him saying, " May you be victorious" ! and restored him to consciousness by sprinkling over his body the water of his pot. The king bowed low to him with folded hands. The saint embraced and blessed him again, bathed and feasted him with care. But the heart of a Brâhmin is soft like butter; whereas the heart of others is keen like the sharp edge of a razor. It could not be easily controlled. The king went to him again and said, 'O saint, give me the cow as desired by me; or, come and fight with me."

CHAPTER XXVI.

1-10. Jamadagni, at the words of the king, remembered Hari and gave expression to maxims of truth and ethics thus: 'O blessed king, go home and preserve the eternal Dharma (virtue). A man who preserves it is constantly blessed. When I found you hungry, I brought you home and entertained you in every way. Even now I saw you in a swoon and I blessed you with the dust of my feet I brought you back also to consciousness. It does not behove you now to use words like these." But the king simply bowed to him, ascended

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another car and challenged him to fight. Then the Muni put on a military dress and began to fight with the king. The king, mad with rage, fought with the Muni. The king was disarmed by the force of the weapons given by Kapilâ and again fainted. But reviving after a while, he resumed his militant attitude. In the battle-field, the king aimed at the Muni the weapon of fire which was extinguished by the weapon of water used by the Muni. The weapon of water used by the king was averted by the weapon of the wind used by the Muni.

11-20. The weapon of the wind hurled by the king was averted by the weapon of Gandarva used by the saint. The weapon called the "noose of snakes" directed by the king was cut asunder by the weapon of eagles employed by his adversary. The S'aiva weapon effulgent like the sun aimed at by the king was baffled by the all-pervading Vaiṣṇava weapon. Then the Muni directed at the king the Nârâyaṇa weapon. The king thereupon bowed low and sought the protection of the weapon. When this weapon found that the king had sought its shelter, it wandered over the sky for a while, lighted up the quarters with its beams and spontaneously disappeared like the Fire which appears at the time of eternal destruction. Then the Muni discharged the "yawning or gaping weapon" overpowered by which the king yawned or lay motionless on the ground like a dead man. Availing himself of this opportunity, the Muni, with the weapon of the half-moon, cut off the charioteer of the king, his bow, arrow and diadem; and with his sickle, cut off his parasol and amulet. And lastly with other weapons, he cut off his quiver and horses. With the meshes of snakes, he fastened the ministers of the king and threw them on the ground.

21-27. Then with his mantras he revived the king, showed to him the plight of his ministers, set them at liberty and said, "There is no use fighting any more, go home." The Kṣatriya king, highly incensed, got up from the field and struck the Muni with an axe; and the Muni struck him with his spear. In the meantime, Brahmâ by dint of his devotions realised what was going on, arrived at the battle-field, and, by giving expression to ethical maxims, effected a reconciliation between the Muni and the king. The Muni saluted and adored Brahmâ. The king bowed low to the saint and lord Brahmâ and went home. Brahmâ and the Muni went to their respective homes." Nârâyaṇa said, 'O Nârada, I described to you the battle between the king and the Muni. Now what do you want to hear ?

CHAPTER XXVII.

1-15. Nârâyaṇa said, "When the king went home, he was astonished at the heroism of the Muni. But the disgrace of his defeat was intolerable to him. He therefore remembered Hari and prepared to go to the hermitage of the saint. The king assembled four lakh chariots, 10 lakh warriors who fought on chariots, countless horses, celebrated elephants, infantry and auxiliary sovereigns. With great pomp and show, with unbounded confidence in his ultimate conquest of the three worlds and with a glad heart he besieged the hermitage of Jamadagni. The dwellers in the hermitage were bewildered with fear by the shout of the army and by the dreadful noise caused by the war-drums. The foolish and powerful king arrived at the hermitage, stole the auspicious cow Kapilâ and

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attempted to go home. The Muni, being apprised of his arrival, remembered Hari, bowed to the Muni Dattâ-Treya and without taking the shield went alone to the battle-field armed with a bow. He consoled the frightened residents of the hermitage and fearlessly went to fight with the king. As a man is beset by his own acts so was the hermitage of the saint beset by his own arrows. As birds are confined in a cage, so was the royal army subdued or controlled by the missile of arrows. The king, seeing that his army was at bay, bowed low to the Muni with folded palms along with the auxiliary sovereigns. Blessed by the Muni, he delightfully ascended his car. His auxiliaries followed suit. The king then aimed at the Muni the sword, the arrow, the mace and the spear. The Muni easily cut them asunder and discharged his own weapons which were destroyed by the king.

16-30. The king aimed at the Muni the spear. The latter rendered it ineffectual and discharged celestial weapons at the king. The king also in his turn destroyed those weapons. He discharged a spear, but the Muni averted it and showered upon the king a missile of arrows. The bodies of the kings were lacerated by weapons; but as they were held fast by arrows, they could not run away. Then the gaping or the yawning weapon which the muni discharged rendered insensible the king and other auxiliary sovereigns. The Muni finding that the king and all his army (infantry, horse etc) were asleep refrained from striking them. He then consoled the weeping Kapilâ and was about to lead her home when the king suddenly awoke and restrained the Muni from his purpose. The frightened cow ran away to her pen; but the Muni remained there with his bow and arrow with a fearless heart Thereupon the king aimed at the Muni the Brahmâ-weapon which was baffled by the Brahmâ weapon of the Muni. The Muni with his celestial weapon destroyed the bow, the arrow, the car, the charioteer and the amulet of the king. The king thus assailed was filled with anger and beheld in his presence the iron-spear named Ekapuruṣa-nâśinî which was given to him by Dattâ-Treya. He bowed to Dattâ-Treya, held the weapon which was effulgent like hundreds of suns and revolved it in his hands. The gods who arrived there to witness the scene raised a hue and cry. Within that weapon, by means of mantra, the king invoked and focused the lustre of Brahmâ, Viṣṇu and Maheśa wherewith he lighted up the sky and all the quarters. Then he hurled it with all his might. It assailed with a mighty force the heart of the Muni, penetrated it and went to Viṣṇu. Viṣṇu gave it, of old, to Dattâ-Treya who gave it to Kârta-Viryya. The Muni expired and the lustre of his body passed through the sky to the Brahma-loka.

31-42. Kapilâ finding that the Muni (saint) lost his life loudly bemoaned his death saying, "O my child, where art thou gone?" So saying, she went to the Goloka and communicated to the Supreme Being, Lord Kriṣṇa, seated on a diamond throne, the news about the death of Jamadagni. In days of yore, Viṣṇu gave the cow to Brahmâ, Brahmâ gave her to Bhrigu who was pleased to give her to Jamadagni at Puṣkara. When Kapilâ was passing to the Goloka with streaming eyes, the drops of her tears fell upon the earth and were turned into pearls. Then the king Kârta-Viryya restored his army to consciousness, performed the penance for the slaughter of a Brâhmin and cheerfully went back to his capital. The chaste widow of the Muni named Reṇukâ when she heard of his death clasped his dead body to her breast and swooned for a while. On regaining her

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consciousness, she loudly lamented his death. Then she loudly called out her son, addressing him thus, 'O Paraśurâma, come here." Her son who was at Puṣkara heard her voice and immediately came to her with the speed of mind. When he saw that his father was dead and his mother was afflicted, he enquired into the matter and heard from her the description of his father's fight with the king and the departure of the cow Kapilâ to the Goloka whereupon he bitterly lamented his loss, crying out 'O my father! O my mother!" Then he constructed a funeral pyre of sandal wood and poured plenty of ghee over it. Reṇukâ clasped her son to her breast, kissed his head and cheek and wept again and again saying, "O my powerful son, O my beloved child, how can I go, leaving you behind?"

43-50. But she was determined to immolate herself and said, "Child, you are dearer than my life. Therefore hear me. You should perform the funeral rites of myself and your father. But, O my child, you should never go to fight. You should remain in your house in peace and pass yourdays in constant devotions. You should not take part in an unpleasant war with the evil-minded Kṣatriyas." Then Paraśurâma of Bhrigu's race in spite of the prohibitions of his mother said, I will surely rid the earth of the Kṣattriyas twenty-one times. Mother, I vow again that I will kill Kârta-Viryyâr-Juna, who is a blot on the Kṣattriya race. I will satiate the Manes, this I also promise, with the blood of the Kṣattriyas. So saying he wept and consoled his mother with ethical maxims and instructive counsel. He said, "A man who does not carry out the orders of his father and cut off the head of the murderers of his parents is consigned to the hell called Raurava. There are eleven kinds of mischievous fellows in the world viz :—a person who sets fire to a house, a person who mixes poison with food, a person who wields a murderous weapon; a person who takes away things dishonestly, a person who misappropriates land (the only source of the livelihood of a cultivator), a person who commits rape, a person who murders the father or mother of another man, a person who injures his friends, a person who constantly thinks of injuring others, a back-bite who tries to undermine the source of the livelihood of others, a person who insults others with abusive words. The destruction of such men is sanctioned by the S'âstras. O my virtuous mother, even if a Brâhmin commits or abets any of the above acts, his property should be confiscated, his head should be shaved and he should be exiled."

51-56. When Parasurâma was explaining these things to his mother, the magnanimous saint Bhrigu with a heavy heart arrived there of his own accord. Reṇukâ and her son bowed low to him with the greatest humility and reverence. Saint Bhrigu then gave expression to beneficial words sanctioned by the Vedas thus : "O my son, you come out of my stock. Why do you lament uselessly in this way? Every-thing, moveable or immoveable in this world, is transitory like bubbles of water. In a moment, every-thing is destroyed. You should therefore adore the eternal and truthful Hari. What is gone cannot return. You should not, therefore, think of the past. What is taking place at present is irresistible. What *will* take place (*i. e.* the future) is also inevitable. The acts ordained by fate cannot be resisted by any one.

57-60. Child, the acts ordained by God in the present, or future are bound to take place, The body of fools composed of five elements owes its

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genesis to delusion (the imaginative faculty) of God. The names given to things, such as jar or picture, are merely symbolic. They are artificial like morning dreams. Hunger, sleep, mercy, peace, forgiveness, grace, life, mind and consciousness are faculties which disappear as soon as the supreme spirit disappears. As the servants follow the king, so do all the attributes of the body including its development and strength surely attend the heels of the Supreme Being.

61-67. O child, nobody is the father or the son of any body. This relation is a pure fiction. All animals, driven by the currents of their acts, good or bad, are floating, here and there, on the surface in the sea of the world. The wise never weep on account of bereavement in their family. My son, being overwhelmed with grief, you should not weep for the death of your father. The S'âstras hold that the tears of the son or the wife bring about the degradation of the deceased father or husband. It is mere folly to be—wail the loss of one's relation; for lamentations even lasting for one year cannot bring him back to life. When a man's body is quitted by the Supreme Being, the dust of his body returns to the dust, the watery portion goes into the water, the sky dissolves into the vast vacuum, the airy portion merges into the wind, the fiery portion enters into the fire. The deceased person does not listen any longer to the lamentations of his relations. When a person dies, the things which survive him are the name given to him by his parents, his knowledge, fame and good and bad acts : all the rest perish with him. O Râma, for the benefit of your father in the next world, perform his funerals, oblations etc., as prescribed by the scriptures. *He* is really a kinsman or a son who performs the funerals of the deceased and contributes to his welfare." Paraśurâma when he heard the consolatory words of the saint Bhrigu, composed himself and thinking that it was useless to mourn desisted from lamentations for the death of his father. At that time, the chaste and pious Reṇukâ put questions to the saint Bhrigu.

CHAPTER XXVIII.

1-13. Reṇukâ said, "I want to die by ascending the funeral piles of my husband. But, O revered preceptor, I am in my menses. Today is the fourth day of my menses. My revered husband has left me. But I am impure. You rank foremost among the learned. Kindly tell me what I am to do according to the S'âstras. The influence of my sanctity has brought you here, fortunately." The most venerable saint Bhrigu replied, "O chaste lady, join your husband. Even to-day on the fourth day of the menses a woman is entitled to perform all sorts of rites in relation to her husband. On this day she is entitled to perform any act relative to the gods or the Manes. The last-named act she can also do on the fifth day of her menses. As a man who subsists upon snakes forcibly drags out a snake out of the hole, so is a virtuous woman able to lift even her sinful husband to heaven. A virtuous woman enjoys the company of her husband for a period covered by fourteen Indras and for the same period she subsequently dwells in Heaven." So saying, Bhrigu addressed Paraśurâma thus: "A son devoted to his parents is worth his name. A woman devoted to her husband is worth the name of a wife. A friend who saves the life of another by gifts in emergency is a friend, indeed. A pupil is really he who serves his preceptor. He who saves the worshipper in danger is really a tutelary deity. He who is able to maintain his subjects is really a king. A true husband is he who inclines his

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wife to the path of virtue. A true preceptor is he who inspires his pupil with faith in Hari. Such men have been praised in the Vedas and the Purâṇas." The chaste Reṇukâ said: "Lord, what sort of women in India can die along their husbands; and what sort of women can not ?" Bhrigu repied: " The following women are not entitled to go to the next world along with their respective husbands after their decease, *viz.*, a woman whose son has not attained as yet the age of discretion; a pregnant woman, a woman who has not yet got her menses; an unchaste woman, a leprous woman, a woman who has not served her husband properly, a woman not devoted to her husband, a woman who always uses harsh language to her husband. Such woman rarely go to their respective husbands in this world and never enjoy their company in the next world. Other women should ascend the funeral piles of their respective husbands by setting fire to the pyre; in which case they will get them back in the next world.

14-31. If a woman die with her husband who is a Vaiṣṇava, she shall go to the Vaikuṇṭha along with her husband and get a place there by the side of Viṣṇu. Wherever a Vaiṣṇva dies, either in a place resorted to by pilgrims or elsewhere, the result is the same; *i.e.*, he goes to the Vaikuṇṭha. If a man worships Hari and if a woman worships Lakṣmî, he or she never undergoes a fall from the Vaikuṇṭha even at the time of the Eternal destruction. Whoever dies consciously in a place resorted to by pilgrims dwells with his wife in the Vaikuṇṭha for a period covered by a hundred Brahmâs." Nârâyaṇa said, "Bhrigu having thus counselled Reṇukâ on points of religion, described to Paraśurâma the rules appropriate to the occasion as prescribed by the Vedas. He said, "O my child, get rid of your inauspicious sorrow and go to the crematorium. O best of the race of Bhrigu, lay the dead body of your father on the funeral pile with its head turned towards the south and with its face upwards, clothe it with new apparel and invest it with new sacred thread. Then restrain your tears, turn your face southwards and with reverence taking in your hands the fire excited by the attrition, emanating from a piece of dry wood, remember all the sacred places of the world: *viz.*, the sanctifying hills, Gayâ, Kurukṣetra, the pure Gangâ, Yamunâ, Kau-Sikî, Chandra-bhâgâ, Gaṇḍakî, Avakâśâ, Panasâ, Sarayû, Puṣpa-bhadrâ, Bhadrâ, Narmadâ, Saraswatî, Godâvarî, Kâverî, Swarṇa-Rekhâ (rivers): Puṣkara, Raivata, Varâha: Srî-Saila, Gandha-Mâdan, Himâlaya, Kailâṣa, Sumeru, Diamond hills, (mountains): Kâśi, Prayâga, Vrindâ-vana, Hari-dwâra and Vadari-Kṣetra. Then put sandal-wood, aloe, musk and fragrant flowers on the body of your father, dress it with a pair of clothes and place it on the pile Afterwards cover the ear, the eye, the nose, the mouth, &c, constituting the nine chief apertures of the body with pieces of gold. Lastly after having distributed vessels or cups full of sesamum, the milch cow with her calf and gold with the priest's fee to the Brâhmiṇs, calmly set fire to the body.

32-47. O descendant of Bhrigu, I give you the mantra. "The body which consciously or unconsciously committed sins has been disintegrated and dissolved into its elements on the approach of death. The Jîva (sentient soul) having unfortunately used the body as a harbour or shelter was implicated in virtue or vice, *i.e.* reaped the consequences of virtue or vice. The body alone was susceptible to avarice, lust and other passions. Now I am going to consume the members of the body. Let the sentient soul pass to the celestial region." After the recitation of the above mantra, circumambulate round your father's body,

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remember Hari's name and utter the following mantra with your brothers : "O Fire, you emanated from him; now let him in his turn emanate from you: in the meantime, let him go to Heaven." After uttering this mantra, apply fire to the head. Psraśurâma applied the fire as directed and performed the obsequies with his relations. Then Reṇukâ placed Paraśurâma on her breast and gave expression to certain maxims calculated to do good to him in future. She said, "Not to fight with people is a very auspicious act in the world. Quarrel begets many evils and brings about self-destruction. It is not proper for you to fight with the cruel Kṣattriyas. If you do not desist from fighting because of your vow, then listen to me. Consult Brahmâ and the saint Bhrigu and do the needful after due deliberation. What is done with the counsel of savants proves useful in the end." So saying, she placed the dead body of her husband on her breast and with the recollection of Hari remained motionless on the pile. Then Paraśurâma and his brothers set fire to it and lamented loudly the death of his parents along with the disciples of his father. Reṇukâ addressing her son and shouting Râma, Râma," was at once reduced to ashes. The messengers of Viṣṇu arrived there as soon as they heard the name of the lord. They were all dark in colour, vested with four hands, conches, wheel, mace and lotus. Their neck was adorned with a wreath of wild flowers. Their heads were decked with crowns, their ears with rings and their body was covered with yellow, silken garments. Mounted on a car, they descended and placed into the chariot Jamadagni and his spouse and took them to the Vaikuṇṭha through the Brahma-loka. The conjugal pair were provided with seats by the side of Hari and passed their days very happily.

48-61. Paraśurâma when the bodies of his parents were burnt performed the first obsequies of his parents, gave immeasurable wealth, countless cows, heaps of gold, various kinds of cloth, lovely, excellent couches, four kinds of victuals, cold water, sandal, diamond lamps, artificial hills of silver, golden seats, betel-leaves perfumed with camphor along with golden receptacles, parasols, sandal shoes, fruits, garlands, vegetables, sweets and money to the Bráhmins as priest's fee. Then he went to the Brahma loka. This region is golden and the walls are built with bricks of gold. The external portal is decked with golden jars. There he saw Brahmâ effulgent with his own lustre, decorated with gems and placed on a diamond throne. He was surrounded by adepts, and godly and human saints. The Vidyâ-dharîs were dancing and Brahmâ was witnessing the dance cheerfully. The Kinnars were singing. The sandal, aloe, musk, saffron and other perfume contributed to the grace of the person of Brahmâ. He blessed the devotees with appropriate boons. On some he was bestowing constant prosperity. Brahmâ, the creator and the preserver of the world, the symbol of the eternal Brahma was reciting the name of Hari. He was lecturing his inquisitive disciples on the esoteric science of devotion. As soon as Paraśurâma saw him, he bowed to him reverentially, wept very loudly and informed him of the death of his father. Paraśarâma said, "Lord, I am descended from your stock. Saint Jamadagni was my father and you are my grand-father. To whom else shall I speak? The king Kârtaviryyârjuna, after hunting in the forest, was oppressed by hunger. Thereupon my merciful father hospitably entertained him with *ghee* and milk presented by Kapilâ. The wicked king, desirous to take Kapilâ, has killed my father in the battle-field." So saying he lamented loudly.

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62-70. Afterwards he wiped away his tears and said to Brahmâ, "O author of the universe, my mother Reṇukâ got over her affection for me and followed suit. My father died. Now I am without relations. You are my father, preceptor, master, preserver and tutelary deity. I now seek your shelter. Please devise means for my rescue. Commanded by my mother, I have come to you. Please destroy my enemy. *He* truly is a king, merciful and pious, who preserves the poor. He gets celebrity in the world, is revered by the people and enjoys constant prosperity. I am very poor and humble. Be pleased to fulfil my object (or grant my wishes). The goddess of fortune abandons a king who swayed by the idea that such a person is superior in rank or such a person is inferior in rank or both the persons are equal in rank does not properly administer justice. His kingdom is doomed." The merciful Brahmâ, at these words, embraced and blessed the boy. But the four-faced lord was surprised to hear the arduous, destructive and dreadful vow or promise taken by him. He thought, however, that the future was inevitable and it was useless to brood over the matter. He therefore gave expression to the following beneficial sentiments thus: "O child, it is difficult for you to fulfil a vow which entails the destruction of many mortals. The world has been created by the will of God.

71-82. Child, I created it with a great effort with the permission of Hari. I am filled with compassion and shocked to hear of a vow which is a source of calamity to the world. I am anxious to devise a plan for saving the Kṣattriyas. For the fault of Kârtaviryyârjuna alone, you want to extirpate the Kṣattriyas twenty-one times. This is not fair on your part, O best of Vipras, (learned Brâhmiṇs) the creation is composed of three castes, *viz* Kṣattriyas, Vaiśyas and Śudras. Hari at his will creates them. At his will again he destroys them. This repeated creation and dissolution are eternally brought about by the pleasure of the Supreme Being. Fortunately for you your object will be fulfilled. But child, you should go to Śankara, the creator, and seek his protection. The kings of the world are his servants. Most of them are very powerful and hold S'iva's amulet. No one will be able to kill them without S'iva's consent. O Paraśurâma, you should try your best to find out a scheme for the defeat of the Kṣattriyas. A work, initiated or handled with skill, is performed successfully. Please obtain the mantra of Kriṣṇa and the celestial amulet from S'iva. Who can overpower the extraordinary and indomitable energy of a Vaiṣṇava, a S'aiva, or a S'âkta? O Râma, S'iva is your religious preceptor in every birth. You should therefore take mantra from him and not from me. According to the merits of the acts performed by one in ones previous birth, one is able to secure one's husband, or wife, a preceptor or a tulelary deity. The things which belong to a man in one birth come back to his possession in the next birth. An act which is reasonable ought to be performed. O Râma, after you have received the amulet called the conqueror of the three worlds from Siva, you will be able to extirpate the Kṣattriyas twenty-one times in the world. The most generous S'iva will give you the weapon Pâśupata of extraordinary power; and you will, by means of the mantras received from Siva, be able to kill the Kṣattriyas.

CHAPTER XXIX.

1-13. Nârâyaṇa said, "Paraśurâma, the ornament of Bhrigu's race, bowed low and having obtained the necessary boon (in conformity to the

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advice of Brahmâ), cheerfully went to the S'iva-loka. This Si'va-loka is situated at a height of one lakh yojans above the Brahma-loka and is vastly superior to the latter. Its beauty can not be described. It is suspended in the vaccuum or the wind. It is bounded on the right side by the Vaikuṇṭha, on the left side, by the Gaurî-loka and below it by Dhruva-loka. Fifty crores of yojans above these worlds, shines the Goloka above which there is no other loka. With the speed of mind the great yogî Paraśurâma beheld the S'iva-loka. It can be compared with nothing else and nothing can be compared with it. He saw that it was most wonderful. It was conspicuous by the presence of holy devotees whose heart was chastened by the meditation of ten millions of ages and who had acquired celebrity in the world by adept lores. It was covered with Kalpa trees that yield desire. It was decked with countless celestial cows of plenty (Kâma-dhenus,) and reverberated with the hum of numberless bees and the sound of male cuckoos. This region was created by the will and meditative faculties of S'iva. The great architect Viṣwa-karmâ is unable to enjoy its vision even in dream. Paraśurâma saw that it was full of robust and healthy people and adorned with lotuses and ponds. It contained groves of Pârijâta which gave it a wonderful charm. It was constructed with excellent gems and contained beautiful altars of gem. Its interior was embellished with royal roads and numberless houses of emerald. Series of jars which beautified the portico displayed considerable artistic skill.

14-23 Paraśurâma entered into the S'iva-loka and saw in the heart of the region the lovely dwelling house of S'ankara. It was surrounded by ramparts of diamond. The house was so high as to touch the sky. It was all white like milk. It had sixteen doors. The stair-cases, the pillars, the rooms, the jars (all constructed with gems with masterly art) contributed to the beauty of the dwelling place. The main gate or the portal was decked with doors, inlaid with diamonds. In the interior and exterior of the house, the altars or platforms constructed with rubies and emeralds added to the grace of the mansion. Being ornamented with pictures, it afforded a pleasant sight to the residents. He saw at the threshold two dreadful door-keepers or sentinels. Their teeth and faces were hideous; their forms were ugly; their eyes were red like burnt pieces of rock, they were very powerful: their body was besmeared with ashes; they were clad in tiger skins, they were superb in their habits; their eyes were tawny and broad; their head was covered with clusters of knotted hair; they had three eyes, a trident and an axe each. Paraśurâma when he saw them radiant with the lustre of Brahma was struck with awe.

24-38. He then communicated to the rude and immodest door-keepers the whole history of the case. The door-keepers were moved with compassion, at the words of the learned Brâhmin boy, went inside, informed Śiva of his arrival and having secured the necessary orders of the god, permitted Paraśurâma to step in. After having remembered Hari, Paraśurâma the ornament of Bhrigu's race, entered. He saw that each of the rooms had sixteen doors which were painted with pictures and well secured. Then he beheld the extraordinary court or durbâr perfumed by the Pârijâta and crowded with numberless adepts devoted to S'iva. Lastly he saw the most glorious Mahâdeva, (in the midst of the hall) decorated with gems

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and seated on a throne of diamond. Lord S'ankara wielded the moon on his head and was armed with a trident and an axe. His loins were covered with an excellent tiger-skin. His body was besmeared with ashes. The snakes constituted his sacred thread. The god is ever bent upon doing good to his worshippers. He is the root and the container of every thing that is good in the world. He revels in himself (*i.e.* is self-contented). He fulfils the desire of those who solicit boons. He vies with ten millions of suns in lustre. He has a smiling and cheerful aspect and is ever inclined to favour his worshippers. He is eternal and full of light. He takes a form only out of compassion for his worshippers. His head is covered with clusters of knotted hair. His ornament consists of a garland composed of the bones of Satî, the daughter of Dakṣa who put an end to her life, as she was disgusted with the slanders uttered against her husband. He yields fruits of devotion to the Munis. To others, he gives material prosperity. He is white in appearance like pure alabaster or crystal. He has five faces, each of which is vested with three eyes. He was instructing his disciples on the abstruse doctrines of the knowledge of Brahma by means of ontological mudrâ (signs made by interwining the fingers in religious worship). He was being adored by Nârada and other yogis. He was constantly waited on by Nandî and other attendants with the flourish of white chowries. He was devoted to the worship of Kriṣṇa who is excellent and supreme, who may do anything as he pleases who transcends the three attributes, (the principles of virtue, activity and ignorance) who relieves His worshippers of decrepitude and fear of death; who is effulgent and supremely happy; who is the final cause and surpasses the bounds of nature. His body was agitated with raptures caused by the contemplation of Lord Kriṣṇa. He lost himself in the recitation of the virtues of the Supreme Being. His eyes were deluged with tears. He was surrounded by eleven Rudras and Kṣetrapâlas. At the sight of S'iva, the efficient cause of creation and the lord of Gaurî in this condition, Paraśurâma with joy threw himself prostrate upon the ground. He saw that on the left side of S'iva there was Kârtika, on his right side there was Gaṇeśa; on his front, there were Nandî and Bîr-bhadra; one portion of his lap was occupied by Kâlî and another portion, by Durgâ. Paraśurâma reverentially bowed to them also.

39-50. Then he prepared to eulogise the supreme Lord S'iva; but only broken sentences due to excess of feelings came out of his mouth. He shed tears. Overwhelmed with grief on account of the death of his father, Paraśurâma very humbly, and with folded hands adored S'iva thus; "O god, I am willing to adore you, but I have not the power to do it. You are the origin of all letters; and you are void of will. How then can I adore you? I am unable to express my sentiments properly, by words. How then can I adore you? How can a man adore a being who can not be sufficiently eulogised by the Vedas? You are beyond the scope of intellect, mind and language. You are the cream of everything, the best of all objects in the world. An adept yourself, you are adored by the adepts. You are all-pervading like the sky. You have no beginning, no end, no death. At your will, you are subject to matter and some times above matter. You are the author of the code of religious ceremonies prescribed for the worship of the gods. You can be apprehended by meditation; but you cannot be comprehended. You are the ocean of kindness. I am too poor. Kindly preserve me. My life has been

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rendered blessed to-day. I see you to-day with my own eyes, though your votaries are unable to see you even in dreams. No fortune can be greater than this. I bow to that god from whose digits, Indra, the other regents of the quarters, the world with its animate and inanimate objects have come out. I bow to Mahâdeva who in the shape of the sun makes a division of time into years, days, hours, minutes, &c, and thus contributes to the good of the world; who, in the shape of the moon showers nectar; who, in the shape of the fire, boils food for the benefit of creation; who in the shape of water favours the growth of crops; who in the shape of the wind sustains the life of the people: who, in the shape of man, woman or eunuch, propagates species : who is the receptacle and symbol of all objects.

51-56. I bow to lord S'iva whom the daughter of the mountain has secured as her husband by means of asceticism, who can hardly be attained by meditation, who yields fruits of devotion to the people like the Kalpa tree, who is easily satisfied with his worshippers. I bow to S'iva who, in a short time, takes the hideous form of Kâlâgni for the destruction of the world: who is the symbol of time, the seed of time, the death of time. I bow to S'iva at whose instance the time revolves its wheels; who is the Supreme Being; who is never born; who is the eternal spirit; who incarnates himself for the destruction of the demons; who can wield any image at his pleasure." So saying he fell prostrate at S'iva's feet. The lord S'iva, the husband of Bhavânî was pleased with the ode and blessed him. Whoever reads the above hymn is relieved from his sins and goes to the Kailâśa after his death.

CHAPTER XXX.

1-6. S'iva then said, "O Brâhmiṇ boy, who are you ? where is your home? whose son are you ? why do you adore me? What can I do for you ?" Pârvatî also said, "I see you much afflicted with sorrow. You seem to be much absent-minded. Why do you look so much astounded ? From your appearance, I judge, you are a mere child. You are very tranquil in disposition. You seem to be the best of those who are virtuous." Paraśurâma said, "O asylum of mercy, lord S'iva, I am the son of Jamadagni. I am descended from the stock of Bhrigu. The chaste Reṇukâ was my mother. My name is Paraśurâma. Please purchase me with the price of knowledge or wisdom. I am your slave and seek your protection. Listen to my tale : the king Kârta-Virryyârjuna went out to hunt; and oppressed by hunger he came to the hermitage of my father who entertained him with *ghee*, milk, etc., furnished by Kapilâ. The foolish king inspired with the desire to take possession of the cow killed my father in the battle-field; and the sorrowful Kapilâ went to the Goloka.

7-20. My mother died on the funeral pile of her husband. I am now an orphan. O lord, you are now my father; and the goddess Gaurî is my mother. Maintain me, lord, as your son Bewildered with grief, I have taken a very arduous vow which it is almost impossible for me to perform. I have promised to rid the earth of the Kṣattriyas twenty-one times and kill Kârta-Viryya, the murderer of my father in the battle-field." At the words of the boy, S'iva looked at Pârvatî and hung down his head in sorrow.

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He looked much afflicted. Pârvatî, said, "O son of a devotee, rendered insensible by anger, thou hast the audacity to cherish the aspiration to rid the Kṣattriyas. Thou art a mere ascetic and hast got no weapon and yet thou hast the bold effrontery to express the desire to effect the destruction of Kârta-viryya and other kings. King Kârta-viryya, in the twinkling of an eye, subdued Râvaṇa. From Dattâ-treya he received the shield and the invincible spear wherewith he killed thy father. He recites day and night the name of Hari. Who can kill him in this world? Thou art a mere boy, without weapons. It does not lie in thy power to kill him: go home. What can S'iva do in the matter? Thou art a regular fool. Thou hast cherished a desire like a dwarf who wants to catch the moon. Therefore, desist. Fool, dost thou desire to slay my virtuous and valiant votaries with the help of S'iva?" When Paraśurâma heard the words of Gaurî, he wept very bitterly and attempted to commit suicide in the presence of the god and the goddess. The merciful S'iva was filled with compassion at the lamentations of the son of the Brâhmiṇ; and seeing that Kâlî and Gaurî were very angry he appeased them with modest words and, then with the permission of the whole assembly, addressed Paraśurâma thus:

21-32. Child, from this day forth you will be like a son to me. I give you very abstruse and mysterious mantras as well as my amulet. By my grace, you will be able to rid the earth of the Kṣattriyas twenty-one times and kill Kârta-Viryya: your wonderful deeds will establish your fame throughout the world. "So saying the lord gave him the amulet called the conqueror of the three worlds, abstruse mantras, an extraordinary hymn, the rules of worship and Puraś-charaṇa (repetition of the name of a deity attended with oblations, burnt offerings etc.) He also told him how and where to mature the mantras. He then taught him the four Vedas and the six auxiliary branches of the Vedas. He also gave him the following weapons *viz*. Nâga, S'iva, Brahmâ, Âgneya, Nârâyaṇa, Vâyavya, Varuṇa, Gândarva, Garuda, the gaping weapon (Jrimbhaṇa), club, iron-spear, noose, the wonderful, irresistible axe and taught him the mystic formula prescribing the method how to discharge them and their saṃhâr *i. e.* the charm or spell for withdrawing magical weapons. He also gave him an inexhaustible quiver of arrows. He pointed out to him likewise the method of self-defence and also the secret of success. He also explained to him the mysteries of battles fought by delusive methods. He pointed out to him where to shout (Hunkâr) in order to conquer the enemy, how to preserve one's own army and destroy the hostile force, what method to adopt with a view to preserve the army in the course of a grave emergency. He also taught him the doctrines of the Nârâyaṇî knowledge whereby the world could be enchanted or spell-bound and the fear of rebirth and death could be dispelled. Paraśurâma lived in the Kailâsa for a long time and learnt from him several sorts of arts relating to the mantras and the weapons and acquired the knowledge of hymns and amulets. Then he went to pilgrimage, acquired perfection with the help of the mantras, bowed to the weapons and the series of mystic incantations which he had learnt and went home.

CHAPTER XXXI.

1-13. Nârada said, "Kindly tell me, lord, about the incantation (mantras), hymn and amulet which the god S'iva was pleased to give to Paraśurâma.

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Which deity did he worship with the mantras and what benefits did he derive from the worship ?" Nârâyaṇa said, "The deity who should be worshipped through the mantra is the Supreme Being Lord Kriṣṇa himself, the master of the cow-herds and cow-herdesses. Mahâdeva had given Paraśurâma a wonderful and powerful amulet called the "Conqueror of the three worlds" and an excellent and very sacred hymn which was the outcome of the yoga of Vibhûti or the super-human power of the god S'iva. On the coast of the Swayam-prabhâ river, in the valley of the diamond-hills, in the forest of the Pârijâta in a certain hermitage, in the presence of Kriṣṇa who is the lord of the Goloka and the master of the three worlds, S'iva gave him a mantra celebrated by the name of the Kalpa-tree which yields all fruits. S'iva said to Paraśurâma, "O blessed scion of the race of Bhrigu, I love you more than my son. Please accept this amulet. O Râma, this is the most valorous of all the amulets in the world and is called the conqueror of the three worlds. The god to be adored by this amulet is Lord Kriṣṇa. Its perusal secures victory to the reader in the battle-field. In the sphere of the Râsa, in the grove of Râdhâ, in the Goloka, Lord Kriṣṇa gave it to me. It is sacred and excellent. I love you very much and hence I give it to you. By wielding it, the primordial nature, *i.e.* the goddess Pârvatî killed S'umbha, Niśumbha, Mahiṣâ-sura and other demons. By wielding it, I have become an ontologist and the destroyer of the world and thereby I killed the demon Tripura whom it was impossible for others to slay. By wielding it and by its perusal Brahmâ has become the creator and Ananta has been able to bear the earth on his head.

14-24. By wielding it, Kûrma sustains Ananta on his back, the wind which touches every person and preserves his life has become the refuge of the world; Varuṇa, the god of water, has become an adept, Indra has become the king of the gods; the Sun by the assumption of a radiant form lights up the globe; the moon, the husband of the white water-lily, has become mighty and valorous; the saint Agastya was able to drink the seven oceans by putting them in the hollow of his hands; the earth is able to sustain the animate and inanimate creation, the moveable and immoveable property: the river Ganges is able to consecrate the world; the pious Dharma ranges in the world as the witness of virtue and vice; Saraswatî presides over all knowledge; Lakṣmî, the spouse of Hari, takes the form of crops and maintains the creation; Sâvitrî gave birth to the Vedas; the four Vedas (*viz.*, Rik, Sâma, Yajur and Atharva) have been able to propound virtue to the four castes, *viz* the Brâhmiṇs, the Kṣatriyas, the Vaiśyas and the Sûdras; the effulgent fire has been able to bear the sacrificial *ghee* like the mouth of the gods; the great saint Sanat Kumâra has attained a pre-eminent rank among wise people. Such is the virtue of the amulet which I give to you. You may give it to any pious Vaiṣṇava disciple of yours. But you should not give it to a traitor or to the disciple of any other Brâhmiṇ: for you can do so only at your peril, *i.e.* at the risk of your life." Paraśurâma said, "O lord, I want to know the Riṣi (saint), the metre and the god of this amulet. S'iva said, Prajâpati (Brahmâ) is its priest; its metre is gaetrî; Lord Kriṣṇa is its god; it is meant to secure victory in the three worlds. In heaven, in the mortal world or in the nether world, it is impossible to find an amulet superior to this amulet.

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25-42. Om S'rî Krishnâi namah: may this mantra of six letters preserve my head. Krishnâi Swâhâ; may this mantra of five letters preserve my forehead. Krishna, may this mantra of two letters preserve my eyes. Krishna Swâhâ; may this mantra of four letters preserve the pupils of my eyes. Harae namah: may this mantra of five letters preserve my brow. Om Gobindâi swâhâ, may this mantra always preserve my nose. Gopalâi Namah, may this mantra always preserve my cheeks. S'rî Krishnâi Namah, may this mantra like a Kalpa-tree preserve my ears. Om Krishnâi namah, may this mantra preserve my lips and my lower part. Om Govindâi Swâhâ, may this mantra preserve the row of my teeth. Om Krishnâi Namah, may this mantra preserve the hollow between my teeth. Klîm may this mantra of one letter preserve the upper row of my teeth. Om S'rî Krishnâi Swâhâ may this mantra always preserve my tongue; Râseswarâi Swâhâ, may this mantra preserve my palate. Radhikeśâi Swâhâ, may this mantra preserve my throat. Gopanganesâi Swâhâ, may this mantra always preserve my heart. Om Gopeśâi Swâhâ, may this mantra preserve my shoulders. Namah Kiśor-Veśâi Swâhâ, may this mantra of ten letters preserve my back. Mukundâi namah, may this mantra of six letters preserve my stomach; Om Hrîm Klîm Krishnâi Swâhâ, may this mantra of eight letters preserve my hands and feet. Om Vishnave namah may this mantra preserve my arms. Om Hrîm Bhagate Swâhâ, may this mantra of eight letters preserve my nails. Om namo Nârâyanâi, may this mantra of eight letters preserve the hollow of my nails Om Hrîm Hrîm Padma Nâbhâi, may this mantra of eight letters preserve. my navel. Om Sarveśâi Swâhâ, may this mantra preserve my bones. Om Gopî-ramanâi Swâhâ, may this mantra of nine letters preserve my buttocks; Om Gopî-raman-nâthâi, may this mantra of nine letters preserve the sole of my feet. Om Hrîm S'rîm Rasikeśâi may this mantra preserve all the parts of my body. Om Keśabâi Swâhâ may this mantra of seven letters preserve the clusters of my hair. Namah Krishnâ Swâhâ, may this seven-lettered mantra preserve the aperture on the top of my head. Om Mâdhvâi Swâhâ may this mantra of seven letters preserve the pores of my skin. May the Supreme in-carnation Lord Krishna preserve me on the east side. May the Lord of the Goloka preserve me on the south-east side, may the eternal Brahma preserve me on the south side. May Lord Krishna preserve me on the south-west side. May Lord Hari preserve me on the west side.

43-49. May Govinda preserve me on the north-west corner. May Krishna, the prince of wits, preserve me on the north side. May Krishna, the ranger of the Vrindâ-vanâ grove, preserve me on the north-east corner. May the lord of Vrindâ-vanî preserve me in the upper regions. May Nri-Simha, the destroyer of Hiranyakasipu always preserve me on the land or water or in the sky. May the husband of Lakshmî preserve me, asleep or awake. may the Lord Nârâyana, the soul of all creatures and yet not in touch with any thing, preserve me at all times and in all places. O son Parasurâma, I thus described to you the virtues of this excellent and wonderlul amulet. I heard of this amulet from Lord Krishna. Do not reveal it to any one. Whoever after having worshipped his religious preceptor duly wields this amulet round his neck or on his right arm undoubtedly attains the rank of Vishnu. His dwelling house is graced by the presence of Lakshmî and Saraswatî who give up their mutual animosity for his sake and dwell together in peace.

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50-58. Whoever having done Puraścharan (repetition of the name of a deity with burnt offerings and oblations) with reference to this amulet can render it perfect is redeemed in his life-time : such an adept reaps the same benefits that can be secured by the worship of Lord Kriṣṇa for ten millions of years. The virtue of wielding this amulet called the "Conqueror of the three worlds" is sixteen times greater than any of the following acts: thousands of royal sacrifices, hundreds of Bâj-peya sacrifices, countless horse or man-sacrifices, the great gift of mountains of crops, *i.e.* heaps of crops, the circum-ambulation round the world with all its seven oceans. The fasting on the days of Chândrâyaṇa or Ekâdaśî, the wielding of the nails or hair, the study of the Vedas, Mahâ-bhârata &c., the ablution in the holy waters or devotion to god is not equal in point of religious efficacy even to a digit of this amulet. A man who acquires perfection by means of this amulet can easily attain the position of an adept or a god or even the bondage of Hari. Whoever recites it ten lakhs of times becomes an adept and hence omniscient Every-thing becomes manifest before his eye of wisdom. But whoever worships Kriṣṇa without understanding the meaning of this amulet can never attain perfection, though he may recite it for ten millions of ages. O son Paraśurâma, by wielding this amulet, you will be able cheerfully and fearlessly to rid the earth of the Kṣatriyas twenty-one times. Rather leave for good your kingdom, or jurisdiction, get yourself beheaded and thus sacrifice your life than part with this amulet even if your life is in danger.

CHAPTER. XXXII.

1-15. The scion of Bhrigu said, "O lord, I have obtained from you the all-preserving, delightful, redeeming, excellent amulet, the conqueror of enemies. Now, O preserver of those who seek your protection, kindly give me the mystic incantation, hymn and the rules of worship appertaining to Lord Kriṣṇa. I am an orphan. You are my lord." S'iva said, Om S'rîm Namaḥ S'rî Kriṣṇâî Paripûrṇâtmâi Swâhâ. With this mantra you should worship Kriṣṇa, the master of the world and the lord of the cow-herdesses. This mystic formula of seven letters is better than any mantra. It is called mantra-râja or the king of the mantras. This mantra's Puraścharaṇa takes place when it is recited five lakhs of times, when oblations of *ghee* are made to the fire fifty thousand times, when water is presented to the manes five thousand times, when ablution is made in the waters five hundred times and when five hundred Brâhmiṇs are fed. The observance of these rites brings perfection. The priest's fee in this connexion is a hundred gold coins. The whole world is brought under the control of a person who attains perfection by the methods stated above. He can drink the water of the four oceans, destroy the world and go to the Vaikuṇṭha with the body composed of five elements. The touch of the dust of his body consecrates places frequented by pilgrims, nay the whole world. Now, O boy, I am going to tell you the Dhyân of the Sâm Veda sacred to Lord Kriṣṇa. It gives redemption and faith. He is dark like a new cloud. His eyes are like blue lotuses. His face is smiling and graceful like the autumnal full moon. He vies in charms with ten millions of Cupids. He harbours all sorts of armours and attracts

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the mind of the people. He is seated on a gorgeous throne, decked with gems and besmeared with white sandal-paste. He has a yellow dress; He is very lovely in appearance; He is constantly observed by the smiling cow-herdesses. His neck is adorned with garlands of jasmine. His diadem is covered with the plumage of peacock inlaid with flowers of kunda (a species of jasmine) on account of which he looks like the sky ornamented with the moon and stars. He resides in the heart of Râdhikâ decked with precious ornaments. He is served in every way by the best of adepts, munis and gods. He is eulogised by Brahmâ, Viṣṇu and S'iva with extracts from the Vedas. I adore that lord Kriṣṇa.

16-25. After having meditated Kriṣṇa in the way as stated above. He should be worshipped with sixteen ingredients; in which case, the worshipper will surely become omniscient. I am now going to tell you, O Paraśurâma, the method of the presentation of the above ingredients. They will be presented in the following order: 1) Water for washing the feet, (2) matting or carpet used as a seat, (3) cloth, (4) ornament, 5) cow, (6) water for the feet mixed with barley, paddy, bent grass &c., (7) oblaton of honey, milk, (8) sacred thread, (9) frankincense (10) light or lamp, (11) gifts of rice &c., (12) water for rinsing the mouth, (13) flowers of many kinds, (14) betel perfumed with camphor, (15) sandal, aloe and other perfume, (16) lovely bedstead. After having reverentially presented the sixteen ingredients to the feet of Lord Kriṣṇa, the efficient cause of creation, you should present to him excellent wreaths of flowers and three handfuls of flowers. After the worship of Kriṣṇa with all its six parts or limbs is finished, you should worshi his attendants. S'rîdâma, Sudâma, Vâsudama, Hari Bhânu, Chahudra-bhânu and Subhânu: these are the six principal adherents of Kriṣṇa whom you should also reverentially worship. You should also worship with very great reverence the goddess Râdhâ who is adored by Lord Kriṣṇa and represents his energy. Then you should worship the gopas, the gopis, S'iva, Himâlaya, Brahmâ, Lakṣmî, Saraswatî, the earth, all the gods, the nine planets and the six principal deities, *viz*, Gaṇeśa, the sun, the fire, Viṣṇu, S'iva and S'ivâ.

26-32. After the worship of these gods, Kriṣṇa should be worshipped. You should worshlp Gaṇesa for the removal of impediments, the Sun for the cure of diseases, the Fire for purity of the body, Viṣṇu for redemption, S'iva for wisdom and S ivâ for prosperity. The worship of these six deities secure the desired object; without their worship, the object of the worship is frustrated. After the worship of Lord Kriṣṇa is over, you should ask forgiveness of the spiritual guide, *i.e.* the tutelary deity according to the method prescribed in the Sâm-Veda. The eulogy is as follows. The Supreme Being is the ultimate resort of those who seek redemption. He is brighter than any other effulgent object, (god, planet, &c) in the world. He pervades the whole world and yet is unconnected with any object of the world. He is the final cause of the universe. I bow to him. He is denser than the dense and more subtle than the atom. He is visible as well as invisible. I adore that Lord S'rî Kriṣṇa. When He incarnates himself, He wields a form; otherwise, he is invisible. He is vested with the attributes of virtue, activity and ignorance for the preservation, creation and destruction of the world. He is the creator and image of all objects. He can do anything as He pleases. I bow

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to Him. For the destruction of Hiranyaka-śipu of incomparable grace, He wielded the most hideous form of Nṛi-simha. I bow to Him.

33-49. He is the witness of all acts. He represents all actions and the fruits of actions and dispenses the desired fruits to people according to their actions. I bow to the lord. Through his digits, he takes the form of Brahmâ for creation; of Viṣṇu, for preservation; of S'iva, for destruction; of fish and tortoise, for the good of the world. I bow to him. In the form of nature, He creates the world; and subject to Mâyâ or Nature, He preserves the world. Above Nature and the Supreme Being he assumes the supreme dignity of Brahmâ. I bow to that matchless Being. Through his Mâyâ or illusion, He takes some times the form of a woman or a goddess vested with ten hands; and sometimes the form of a man for the destruction of Râvaṇa. Sometimes He takes a neuter form (neither male nor female), for instance, water, sky &c., for the collection of seeds or germs. I bow to Him. He preserves the gods from danger. He is the final cause of the world and sustains the universe. I bow to Lord Kriṣṇa. He is the sun among objects effulgent, the Brâhmiṇ among the castes, the moon among stars. I bow to Him. He is S'iva among the Rudras, Vaiṣṇavas and the sages; He is the Ananta among snakes with His hundred heads sustaining the whole world. I bow to Him. He is the four-faced Brahmâ among the lords of creation; the saint Kapila among adepts and Sanat-Kumâra among the munis. I bow to Him. He is the eternal Viṣṇu with four hands, Durgâ, the goddess Nature, among the goddesses, the Swâyambhuva Manu (son of the self-existent Brahmâ) among the Manus, Vaiṣṇava among men, S'ata-rupâ among women. I bow to Him. He is the spring among seasons, the month of Agra-hâyaṇa, (November-December) among months, Ekâdaśî among the fifteen lunar days. I bow to Lord Nârâyaṇa. He is the holy basil among leaves, the sandal among timbers, Kalpa among trees. I bow to Him. He is the Pârijâta among flowers, the paddy among crops, the nectar among victuals. I bow to Him. He is the Airâvata among elephants, the divine eagle among birds and the Kâma cow (the cow of plenty) among cows. I bow to Him. He is the gold among metals, the paddy among riches, the lion among animals, Kuvera among the Yakṣas, Vrihaspati among the nine planets, Indra among the regents of the quarters. I bow to that Supreme Lord, Hari. He is the Vedas among religious books, Saraswatî among the learned, the letter A among the letters. I bow to Him.

50-58. He is Viṣṇu—mantra among the mantras, Gangâ among rivers, the mind among the senses. I bow to Him. He is Sudarśana among weapons, Viṣṇu—fever among fevers, the Brâhmaṇic valour among valours. He is the fate among powerful agencies, the mind among speedy things; He is the time, the great judge of good and evil, among judges I bow to that Nârâyaṇa, the best of all objects in the world. He is the preceptor of wisdom among preceptors, the mother among relations, the father among friends. I bow to Him. He is Viśwa-karmâ among architects, Madan among the handsome, the chaste woman among women. I bow to Him. He is the son among affectionate relations, the king among men, the S'âlgram among stones. I bow to Him. He is the Dharma among virtuous deeds, the Sâm-Veda among the Vedas, truth among pious acts. I bow to

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Him. He is the coldness of the water, the smell of the earth and the sound of the sky. I bow to Him. He is the grand royal sacrifice among sacrifices, the Gaetrî among metres; Chitra-ratha among the Gandarvas. I bow to Him.

59-71. He is the milk among the productions of the cow, the fire among sacred articles, the water among sanctifying things. I bow to Him. He is the Kuśa (the holy grass) among different kinds of grass, the disease among enemies, the peace of mind among human qualities. I bow to this wonderful Deity. He is full of light and wisdom. He is the sum-total of all objects. He is all pervading and indescribable. I bow to Him. He is the soul of all permanent objects. He is omnipresent like the wind. Of all the pervading objects, He is the most pervading like the sky. I bow to Him. Who with his ordinary intelligence can adore Lord Viṣṇu that cannot be described even by the four Vedas? Saraswatî, the goddess of knowledge, is struck dumb in her attempt to eulogise Him. His essence can not be determined by the mind or described by language. How is it possible for a savant, then, to adore Him? He is like pure light. Out of compassion for His worshippers He wields a form, gracious and lovely like a cloud. I bow to the Lord Kriṣṇa who has two hands and plays on the flute; who is very young; who smiles cheerfully; who is always observed by the merry wives of the cow-herds at Vrindâvana. I bow to the Lord who chews betels offered by Râdhâ and is seated on an excellent lovely throne. He is tended with white chowries by His associate cow-herds gorgeously clad; His heart is set upon the amorous deeds performed in the Râsâ; He occupies the central position in the sphere of the Râsâ and enjoys the society of the cow-herdesses. I bow to Him. He loves to sport at times on the mountain of a hundred summits; and at other times, on the diamond-hills, or on the coast of the Virajâ in the Goloka. I bow to Him. He is eternal, tranquil, lovely, truthful. He is the consort of Râdhâ and identical with Brahma. I bow to Him.

72-78. Whoever in the morning, noon and evening, reads the above hymn attains the four-fold objects of human pursuit and acquires the bondage of Hari as well as firm faith in him. He gains all sorts of perfection. He is adored by all and attains the rank of Viṣṇu. On his death, he is provided with a seat by the side of Hari; and even in his life time, he acquires the glory and splendour of the Sun. He is rendered exempt from all kinds of disease and becomes the asylum of all the virtues. He acquires celebrity through his knowledge. He gets sons, grandsons, wealth, and paddy and because of his devotions to Kriṣṇa, he is redeemed in his life-time. He gains proficiency in the six Darśaṇs (systems of Indian philosophy). With the speed of mind, he can go anywhere he chooses. He acquires proficiency in every thing and is capable of bestowing on people all kinds of prosperity like the Kalpa-tree through the grace of Lord Kriṣṇa. O child Paraśurâma, I have narrated to you the ode of Kriṣṇa. Now go to the holy place of Puṣkara and render this mantra mature or perfect so that your object might be accomplished. By my blessing and by the grace of Lord Kriṣṇa, you will, no doubt, be able to rid the world of the Kṣatriyas twenty-one times.

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CHAPTER XXXIII.

1-8. Nârâyaṇa said, 'O Nârada, Parasurâma bowed to S'iva and S'ivâ, went to Puṣkara and matured the mantra, as desired.' He meditated the lotus feet of Lord Kriṣṇa, fasted for a month and thereby caused the purification of the vital airs of his body. After this, he perceived in the sky in the sphere of a glorious light a diamond car eclipsing all the quarters with the brilliance of its own rays. Within that chariot, he observed an extraordinary being with a very fair appearance and smiling face ready to show kindness to His adherents. At this sight, Paraśurâma fell prostrate on the ground before Him and humbly besought a boon from the god. He said, "O lord of the world, give me a boon so that I may be able to rid the earth twenty-one times of the Kṣatriyas. May I ever remain devoted to your feet and may I acquire the perpetual bondage of your feet, which can so rarely be secured by any body." Lord Kriṣṇa gave him the boon solicited and disappeared. Parasurâma then bowed to the Supreme Lord and went home. After the attainment of the boon, his right body began to quiver prognosticating good luck.

9-28. During sleep, he also experienced auspicious dreams inspiring confidence in his mind. Day and night, he felt happy. There was no end to his physical charms or to the bloom of his body. He revealed the whole history of his case to the members of his family from start to finish and passed his days cheerfully in his house. He invited his disciples, the disciples of his father, his brothers and other relations to his house, communicated to them the whole incident from beginning to end, and after holding a conference with them prepared with them to go to the battle-field at an auspicious moment. On the eve of his departure, he observed auspicious things and heard sounds indicative of victory. Thence he concluded that the victory of his own party and the defeat of the enemy were certain. While starting, he heard shouts of "Hari" and the sound of the conches, the bell and the drum. There was a voice from the sky, 'O son of Bhrigu, you will be crowned with victory.' He saw people making auspicious signs and heard the clouds thundering in the sky and prognosticating his success. He saw at the time many *Brâhmiṇs*, bards, prophets, married women (who were blessed with sons) with burning lamps in their hands, and chaste girls decked with ornaments. While passing, he saw corpses, she-jackals, jars full of water, the mongoose, the bluejay and perceived other auspicious omens. He also saw the black antelope, the elephant, the lion, the horse, the rhinoceros, the tiger, the reindeer, the swan, the ruddy goose, (*i.e.* the Brâhmiṇi duck), the parrot, the cuckoo, the peacock, the wag-tail, the white-kite, the red-legged bartavelle, the pigeon, the row of herons, the swallow, the sparrow, the duck, the lightning flashing in the clouds, the rain-bow, the sun and his disc, fresh meat, that has been carved, living fish, conches, gold, diamond, silver, pearls, coral, the curd, fried rice, the white paddy, the white flower, the saffron, green foliage, the standard, the parasol, the mirror, the white chowrie, the milch-cow with her calf, the land-lord seated on a car, milk the ghee produced from cow's milk, the betel-nut, honey, milk boiled with sugar and rice, ripe fruit, candied sugar, nectar, the cat, a fat bull, the lamb, the holy stone, a mountain, the rat, sunshine after a cloudy sky, the sphere of the moon, the musk, a fan of palm-leaf, cool water, turmeric, the soil of a holy land, the white mustard, mustard, bent grass, a Brâhmiṇ boy or girl, deer, a prostitute,

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the bee, camphor, the yellow cloth, the urine of the cow, the way meant for the passage of the cows, a lovely cow-pen, an anspicious intercourse of a bull with a cow, ornaments, the image of a god, flaming fire, a festival, the copper, the crystal, a physician, vermilion, a wreath of flowers, the sandal, perfume, ruby and gems. He smelled the fragrant wind and listened to the blessings of the Brâhmiṇs.

29-41. He was pleased with these signs and at sunset arrived at the coast of the Narmadâ. There he saw a lovely, excellent and tall fig tree (also called banian). Beneath it, there was a hermitage rendered cool by the breeze. There the saint Pulastya used to pray, in days of yore. It was very close to the kingdom of Kârta-Viryyârjuna. There Parasurâma, served by his followers, lay on a flower-bed and as he was exhausted, he slept immediately. Towards the latter part of the night, he experienced good dreams. He saw things (in dream) of which he never thought, while awake. He was not subject to any nervous, bilious or phlegmatic disorder. He dreamt that he ascended an elephant, horse, mountain, bull or a fruitful tree and that he was devoured by worms on account of which he was weeping. Again he saw that he was riding on a boat with his neck covered with wreaths and body annointed with sandal paste. Again he dreamt that his body was covered with ordure and pus and that he was playing upon the lute. Again he dreamt that on the coast of a river covered with lotus-leaves he was consuming curd, ghee and sweetened milk and chewing betel-leaves; that he was blessed by the Brâhmiṇs; that fruits, flowers and lamps were placed before his eyes; that he was consuming ripe fruits, milk, warm victuals, candied sugar, and the food prepared out of pease; that he ran away in fear as soon as he saw that leeches, scorpions, fish and snakes were prepared to consume them.

42-52. Then he dreamt that he entered into the spheres of the sun and the moon; that the women who were blessed with sons and husbands were looking at Brâhmiṇs with a smile. Again he dreamt that he saw in his presence a blossoming tree, an idol and a king, and that he was mounted on an elephant or a chariot. He also saw that a Brâhmin girl clad in yellow dress and decked with gems was entering into his house. He again saw in the dream conches, crystal cups, garlands of white flowers, pearls, sandal, gold, silver and gems. He again dreamt that he was seated on a chariot, or present in the assembly of nine gems, (*i.e.* men celebreted for their learning) or decorated with wreaths and he was seated on a throne of gem. Again he saw in the dream a nnmber of lotuses, a jar full of water, curd, fried rice, ghee, honey, a parasol made of leaves, and a person holding umbrella in his hands. Again he dreamt that rows of swans and herons were flying in the sky and that girls devoted to religious rites were worshipping the auspicious jar. Again he dreamt that Brâhmiṇs were worshipping in the temple the images of Śiva and Kriṣṇa and blessing him with expressions indicating his victory, and that there was a shower of nectar, fruit, leaves and sandal from the sky.

53-63. Again he saw in the dream meat just carved, living fish, the peacock, the white wagtail, a pond, places of pilgrimage, the pigeon, the parrot, the white kite, the blue-jay, the sparrow, the lion, the tiger, the cow of plenty, yellow pigment prepared out of the urine of the cow, turmeric, big heaps of yellow paddy, flaming fire, a field of bent grass, the adored male organ of

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S'iva, and the adored earthen image of Durgâ. Again he dreamt that he was eating cakes of barley and wheat, bales of sweet-meat and that being dressed gorgeously and decked with ornaments, he was committing sexual intercourse with women within the prohibited degrees. He again dreamt that female dancers were dancing; the whores were standing; there was a flow of blood; he was drinking wine and his body was besmeared with blood. At dawn, he dreamt that he was eating the flesh of yellow birds and men, that suddenly he was fastened with chains and that his body was wounded with weapons. He awoke and seeing that it was break of day remembered the name of Hari. He cheerfully finished the morning rites and was convinced at heart of his victory in view of the happy omens in his dream.

CHAPTER XXXIV.

1-12. Then Paraśurâma after finishing his morning rites and consulting his friends and relations sent a messenger to Kârta-Viryyârjuna. The messenger went to the king and addressed him thus while he was seated in his council with his ministers : "O king, there is an immortal fig-tree on the coast of the Narmadâ. Beneath the tree, Bhrigurâma is encamped with his army and brothers. He has promised to rid the earth twentyone times of Kṣatriyas. He requests you to go and fight with him." So saying he went away. Thereupon the king made necessary arrangements for war. When his wife Manoramâ saw this, she tried to dissuade him from his purpose. The king was delighted to see the queen in the midst of the assembly and in suitable terms addressed her thus: "My dear, Paraśurâma, the principal son of Jamadagni, has encamped his army beneath the holy fig tree on the coast of the Narmadâ and scornfully challenges me to fight. Having secured from S'iva weapons, and the amulet and mantra of Kriṣṇa, he has made a vow to rid the earth of the Kṣatriyas twenty-one times. My mind is much agitated at the news and the left side of my body is quivering. I have had bad dreams in night. Please listen. I dreamt that with my body annointed with oil, with a garland of javâ flower, (china-roses) round my neck, in red clothes and decked with iron ornaments, I was riding on a donkey and playing all the while with embers.

13-24. Again I dreamt that the earth was covered with ashes and wreaths of javâ and that there was no sun or moon in the sky. Only the evening was giving its tinge to every place. A widow with her nose cut and red clothes on, with dishevelled hair and indulging in a horse laugh was dancing. Again I saw that in the crematorium, there was no fire on the funeral pile; but it was full of ashes and contained a dead body. I saw in the dream, my dear, that there was a rain of ashes, blood and embers. Again I beheld that ripe fruits in palm and pieces of bones were scattered here and there. Again I dreamt of the night that there were heaps of cowries, and a large quantity of lime and oil. I beheld again in the dream the blooming oliander, Asoka-trees, and fruitful palm trees Fruits were dropping from the tree to the ground. Again I beheld that a jar full of water fell from my hands and was shattered to pieces. Again I beheld that the moon and the sun had dropped to the ground. There was a fall of meteor ; a comet had arisen in the sky; and the sun and the moon

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were eclipsed. Again I beheld that a hideous and naked man with gaping mouth was running towards me. Again I saw that a girl, twelve years old, decked with ornaments and clothes was running away from my house displeased. My dear, you were telling me in grief thus: "O king, adieu!, I shall go elsewhere. Again I dreamt that I was cursed by the Brâhmiṇs, hermits and my elders. On the walls of my house, (I saw in my dream,) toys were dancing.

25-32. Again I beheld that I was assailed by vultures, crows and buffalos. Again I saw that oilmen were rolling their oil mill and dancers were dancing with noose in their hands. Musicians were singing in my house and a pleasing marriage ceremony was going to be celebrated. Again I beheld that some persons were co-habiting with women and others were pulling one another by the hair. Again I beheld that crows were fighting with dogs. Again I beheld that heaps of funeral cakes with broken blades of kuśa grass used at the funeral ceremony were lying on the ground. There were corpses in the crematorium. Red and white cloths were lying on the ground. Again I dreamt that a swarthy widow in black dress, with dishevelled hair, was putting off her clothes to embrace me. A barber was cutting my nails and shaving my head and chest. Again I dreamt that a huge pile was constructed with the leather of shoes and potters were rolling a potter's wheel on the ground.

33-40. Again I beheld that brandished by the wind dry leaves were flying in the sky in all directions and headless ghosts were running on all sides. Again I dreamt that garlands woven with skulls of corpses having fearful teeth were whirled into the sky by the wind. Again I beheld that ghosts and spectres with dishevelled hair were vomiting fire and constantly frightening me. Again I beheld that some people were wounded, the branches of a few trees were burnt, some men were laid up with diseases and the bodies of some horses were dismembered. Again I beheld that houses, hills and trees were falling with a crash and there were repeated thunder—bolts. In every house, dogs and jackals were crying. Again I beheld that a man with his head upwards and face downwards with dishevelled hair, stark-naked, was walking here and there. Towards the latter part of the night, I saw that the presiding deity of my kingdom was weeping and making a hideous outcry whereupon I was roused from slumber in the morning. I have experienced all these bad dreams. Paraśurâma has come here also to fight. What shall I do now? My dear, kindly give me counsel."

41-54. Hearing this, the queen was much afflicted and began to weep. She then addressed him with broken sentences thus:—"O best of kings, O most graceful monarch, O lord of my life, you are dearer to me than my life. Please listen to my beneficial advice. Lord Paraśurâma has sprung out of the digits of Nârâyaṇa. He is very powerful. At the same time, he is a pupil of S'iva, the destroyer of the world. He has promised to rid the world of the Kṣatriyas twenty-one times. In my opinion, you should cease to fight with him. You consider yourself a hero, because you conquered the sinful Râvaṇa. *You* did not conquer him. He was subdued by his own vices. He who does not preserve virtue is preserved by none. In fact, he is himself destroyed. His very life is death into him. God who knows the heart of

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all people witnesses their good and bad deeds. The son, the wife, the relations and all worldly prosperity are transitory like bubbles of water. The world is as imaginary as a dream. Knowing this, saints absorb themselves in asceticism and constantly think of virtue. You have forgotten the advice given to you by Lord Dattâ Treya. If you feel that the advice is still green in your memory, then why, O fool, were you inclined to kill the Brâhmiṇs at all? For enjoyment of pleasure, you went to hunt in the forest and when you became hungry you were entertained in the hermitage of Jamadagni with sweets; and in return you killed your benefactor. Whoever injures a Brâhmiṇ, a preceptor or a god displeases his tutelary deity and encounters danger. O king, remember the lotus feet of Dattâ-Treya; for faith in the preceptor alone destroys all calamity. Afterwards seek the protection of Paraśurâma. The Kṣatriyas are safe if the gods and Brâhmiṇs are pleased with them.

55-66. The Kṣatriyas are the servants of the Brâhmiṇs, the Vaiśyas are the servants of the Kṣatriyas, the S'ûdras are the servants of the Vaiśyas. It follows that the S'ûdras are the slaves of the slaves of the Brâhmiṇs. If a Kṣatriya seeks the protection of a Kṣatriya, he acquires notoriety, it is true. But he attains distinction if he throws himself on the mercy of his preceptor, a god or a Brâhmiṇ. The Brâhmiṇs are superior to the gods. If they are pleased, the gods are pleased. So saying, she took her husband in her lap, looked at him and wept again and again." Then she said, "O king, tarry a while and bathe so that I may entertain you with delicacies. Annoint your body with sandal paste, aloe, musk, sandal, red powder and other perfume. O lord, sit down for a while on the throne and fix yourself in my heart as well. Lie down also for a short time on the well-furnished bed of the hall so that I may feast my eyes with the sight of your face, once for all. O king, the Vedas hold that a woman loves her husband a hundred times more than her son." Then the learned king Kârta-Viryyârjuna consoled her and gave her a suitable reply thus: "My beloved, listen to me; the words of a person afflicted with grief are not valued in the council. Fair one, pain, pleasure, fear, grief and dissension overtake a person at the appointed time. Time causes death and rebirth; and time brings a kingdom. Time creates and time destroys.

67-72. Time also preserves in the form of Viṣṇu. Kriṣṇa alone has been able to conquer time. He alone is the governor of fate, the preserver of the preserver and the destroyer of the destroyer. He alone allots destiny to mankind. That destiny gives to a devotee the fruits of devotion. No one can kill another unless impelled to do so by destiny. By the command of Kriṣṇa, Brahmâ creates, Viṣṇu preserves and S'iva destroys the world; the winds blow and animate creatures; death swallows the creation and the sun rises every day; Indra rains and preserves the crops: the Fire helps a man to cook his food by imparting heat; the great Time moves through eternity; the earth with her animate and inanimate objects becomes motion-less; the trees grow, blossom and fructify at one time and decay at another time.

73-81. At His command, the Universe alternately appears and disappears. When such is the case, you ought to know that every thing is the outcome of His will. Therefore, my beloved, desist. You must not think that I am

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voluntarily going to consign myself to the flame lit by Paraśurâma. The mighty Râma is born out of the digits of Nârâyaṇa, this I know. This also I know that he will rid the earth twenty-one times of Kṣatriya kings. No body will be able to prevent him from this act. His promise can never go amiss. I must have to die at his hands. I know the future. Why then shall I acknowledge my inferiority by seeking his protection? For a celebrated personage, death is better than infamy." So saying the king prepared to go to the battle, ordered the musicians to play upon the war-trumpet and caused the performance of many auspicious deeds. A hundred crores of kings, three lakhs of emperors, a hundred mighty armies (Akṣauhiṇis), countless horses countless infantries, countless elephants and chariots were got ready for the war. The king wielded a shield and held in his hand an inexhaustible quiver. This sight bewildered the chaste Manoramâ who stood motionless for a while. Unable to dissuade her husband from his purpose she went with him to the pleasure-house, seated him on her breast and kissed his face again.

CHAPTER XXXV.

1-11. Then Manoramâ cogitated in her mind the inevitable future. She called out her sons, relations and servants, remembered the feet of Hari and thinking that the world was quite unreal pierced, by dint of her yoga, the six mystic circles of her body. She then raised her vital air to a point above her head, eliminated her restless mind from the attachments of the world, fixed it in the aperture at the crown of her head and tying down the Supreme Being with the cord of wisdom brought under her absolute control the three kinds of Karmas, rendering impossible the genesis of such Karmas in future. In this way, she expired but with her beloved husband in her embrace. The king seeing that she was dead put off his military dress, cried bitterly, and clasping her dead body said, "O Manoramâ get up. I will not go to the battle. Let us go home. Behold, how I am lamenting your death. Fair one, let us go to the mountain of grace where I shall be engaged with you in amorous recreations. I shall also play with you in the waters and also on the solitary coast of the Puṣpa-bhadrâ river in the forests of Nandan.

12-46. We shall also sport together in the Malaya-range where I shall commit sexual intercourse with you in the sandal wood resounding with the hum of bees and sound of cuckoos and refreshed by fragrant breeze. Annoint my body, chaste one, with sandal paste, aloe and musk and look at me with a smile. Use to me words sweet like nectar. Why do you not cast at me sly glances?" Upon the lamentations of the king, there was a voice from the sky to the following effect, "O king, compose yourself and do not weep. By the grace of Dattâ-Treya, you are the foremost of the wise. This beautiful world is transient like bubbles of water. Manoramâ who sprang from the digits of Lakṣmí has gone to the abode of Kamalâ. After fighting, come to the Vaikuṇtha, you also." The king was consoled at the message. Afterwards, he constructed a funeral pile with sandal-wood, caused fire to be set to it through his son and consumed her dead body. He then distributed many kinds of gems and cloths to the Brâhmiṇs for the redemption of the soul of his wife. The only sound which was heard in the royal palace on the occasion

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of the funeral ceremony of his wife was "Eat, eat" or Give, give." The king distributed all the wealth of his exchequer to the Brâhmiṇs for the salvation of his wife. Afterwards he went to the battle-field with a heavy heart, escorted by his army and attended by numberless trumpets. In the way he saw many ominous signs and yet he went to the battle-field and did not come back. He saw in the way in the first place a weeping naked woman with dishevelled hair and with her nose cut. Then he saw a widow in black dress. Then he saw a pimp (procuress) and a shrewish, unchaste and diseased witch having neither husband nor son. Then he saw a potter, an oilman, a fowler, one who subsists upon snakes, a naked person, a person in red dress, a person who sells the fat of animals and a person who sells his daughters. Then he saw a funeral pile, a burnt corpse, ashes, extinguished flame, a man bitten by a snake, a snake, an iguana, a hare, poison, funeral cakes, a pair of broken blades of Kuśa grass used at a funeral ceremony and grains of sesamum. He also saw a Brâhmin who subsists upon the profits of temples, the carrier of a bullock, a village priest, one who burns toys made of holy grass, one who dines at the funeral ceremony of a S'ûdra, a Brâhmiṇ who cooks food for a S'ûdra. He also witnessed an empty jar, a broken jar, oil, salt, bones, cotton, a tortoise, lime, a barking dog, a barking jackal on his right side, cowries, the shaving of hair, clipped hair, nail, dirt, quarrel, lamentations, a perjurer, a thief, a murderer, the gallant and the son of a prostitute, one who subsists upon the earnings of a whore, the thief of the property of a god or a Brâhmiṇ, a robber, a spy, a hypocrite, a Brâhmiṇ angry with his parents, one cutting the holy fig tree, a malefactor, the thief of deposited wealth, one false to a Brâhmiṇ or a friend, a wounded person, a traitor, the slanderer of a god or a preceptor or a Brâhmiṇ, one who injures one's own body, a monster, a cruel man, one void of religious rites, one not initiated in the mantras, a eunuch, a leper, a blind man, a deaf man, a chaṇḍâl, a drunkard, an intoxicated person vomiting blood, a buffalo, an ass, urine, ordure, phlegm, a man in rags, the fore-head of a dead man, a tempest, a shower of blood, the sound of a musical instrument, the fall of a tree, a parrot, a pig, a vulture, a hawk, a heron, a bear, a noose, dry timber, a crow, sulphur, a Brâhmiṇ of lower order who receives the first oblation at a sacrifice, a physician who subsists upon talisman and mystic incantation, the flower called Ratna, medicine, husk of rice, a person delivering a bad message or tidings of death, or tidings of the enemy, stinking objects, the approach of a storm and people making ominous sounds.

47-63. Then the mind of the king was agitated, the left side of his body began to quiver and his limbs became inert. And yet he was optimistic and entered into the battle-field. As soon as Paraśurâma appeared there, he descended from the chariot with other kings and reverentially threw himself along with them prostrate on the ground. Paraśurâma blessed them saying, "Go to heaven." This blessing was inviolable. The king Kârta-Viryya then ascended the car, clad in military dress. There was a sound of drums and trumpets and riches were distributed to the Brâhmiṇs. Then the learned Paraśurâma addressed the king using words full of ethical maxims thus: "You belong, O king, to the lunar race; you are the disciple of Dattâ-Treya, an offspring of the digits of Viṣṇu. You have, acquired knowledge through the teachings of those who are conversant with the Vedas. How

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could your intelligence be preverted thus? With a view to win Kapilâ, you killed an innocent Brâhmiṇ. His consort also in distress accompanied him to the next world. What will be your penalty after death for the destruction of the Brâhmiṇ pair? This world is fleeting like a drop of water on a lotus-leaf. Only fame, good or bad, survives a man. There is nothing more contemptible than infamy. Where is Kapilâ now? Where is the saint? Where is that quarrel now? The work done by a learned king as you pose cannot be performed even by a ploughman or a farmer. The pious saint, my father, seeing that you were a king and hungry at the time fed you; and you have well rewarded his hospitality. You have studied the S'âstras; you make daily gifts to Brâhmiṇs. The country rings with the tidings of your celebrities. Then why did you acquire infamy in your old age? The old bards say that there is no one more generous, more magnanimous, more pious or more celebrated than king Kârta-Viryyârjuna. You are even renowned in the Purâṇas. You should not have incurred such an ignominy.

64-76. O King, hard words are more intolerable than a keen weapon. In danger I shall not use hard words to you; for even on such occasions the virtuous control their tongue. But you should return a suitable reply before the kings of the solar and the lunar race to my question. For then they will be able to determine the right and th wrong. Wise men are impartial. They do not favour any party. Kârta-Viryya who was an orator like Vṛihaspati replied thus: "O Râma, you have sprung from the digits of Hari. You are devoted to Hari and have subdued your passions. You are the preceptor of the preceptors of those who propound virtue. A Brâhmiṇ is so called because, born in a Brâhmiṇ family, pure in heart and demeanour, he meditates Brahma. A Muni is so called because internally and externally he makes a vow and observes taciturnity. A Yogî is so called because he makes no distinction between the gold and a lump of earth, clay and sandal. A Vaiṣṇava is he who sees Viṣṇu equally in all objects of creation and is devoted to Him. Meditation is the cow of plenty, the Kâlpa tree to a Brâhmiṇ. He is always inclined to pray. The desire of a Kṣatriya to attain prosperity, that of the Vaiśyas to deal in trade, that of the S'ûdras to serve the Brâhmiṇs are sanctioned by the Vedas. The spirit of devotion in a Kṣatriya and martial spirit in a Brâhmiṇ are equally despicable.

77-105. A king is so called because prompted by the principle of activity, he voluntarily desires to secure the possession of material objects. O saint, the same desire prompted me to secure possession of the cow. How then am I to blame? For I am a Kṣatriya swayed by ambition. But a Muni never aspires to a cow of plenty or to war or material enjoyments. You and your father seem to be the only exceptions to the general rule. By you, the rule has been upset. O saint, you are able to kill three crores of kings and thirty large armies (Akṣauhiṇîs); but you will never be able to kill me. No one can be guilty of Brâhmiṇ slaughter, if a Brâhmiṇ though versed in the Vedângas comes to fight of his own accord and is killed in the battle-field. There is no penance enjoined by Brahmâ for killing this class of injurious Brâhmiṇs. Your father killed many powerful kings. Now juvenile princes have assembled here. You have vowed to rid the earth of the Kṣatriyas twenty-one times. You ought to fulfil your vow. To fight is the duty of a Kṣatriya. His death in the

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battle-field is not despicable. But it is ridiculous, according to the Vedas and social laws, for Brâhmiṇs to fight. In all ages, the maintenance of peace, the performance of religious rites with a view to secure welfare and avert calamity is the vocation of a Brâhmiṇ. War is not his business. War is the strength of the Kṣatriyas, trade is the strength of the Vaiśyas; the service of the Brâhmiṇs is the strength of the S'ûdras. Begging is the strength of the mendicants. Hari and faith in Hari constitute the strength of a Vaiṣṇava. Injury is the strength of the wicked: devotion is the strength of the devotee. Toilet is the strength of whores; youth is the strength of women; valour is the strength of kings; crying is the strength of children; truth is the strength of the virtuous; lie is the strength of the vicious; adherence to the leader is the strength of followers, accumulation of wealth is the strength of persons of moderate means; knowledge is the strength of the learned; trade is the strength of merchants; wealth is the strength of the rich; intellect is the strength of pure and tranquil-minded persons; unity is the strength of the talented; dishonesty is the strength of thieves; sweet words and hypocrisy constitute the strength of pimps; ravenous propensity is the strength of the beasts of prey; chastity is the strength of virtuous women; the service of the preceptor is the strength of the disciple; virtue is the strength of the householder; loyalty to the king is the strength of subjects; eulogy is the strength of bards; the worship of Brahma is the strength of the Brahma-châris; purity of manners is the strength of the Yatis; resignation is the strength of the recluses (Sannyâsis); sin is the strength of sinners; Hari is the strength of the helpless; religious sanctity or merit is the strength of the holy; the king is the strength of his subjects; the fruit is the strength of trees. The water is the strength of oceans, fish and crops; peace is the strength of kings, particularly the Brâhmiṇs. I have never seen or heard that a Brâhmiṇ is impatient for war. Alas! in the regime of Hari, even, matters have been thus perverted." Every one was silenced by his words. Then the heroic brothers of Paraśurâma armed with keen weapons began to fight at his command. Then the charitable and mighty Matsya-râja also took up arms and offered resistance to them. The sons of Jamadagni cut asunder his arrows. Matsya-râja discharged a celestial weapon bright like a hundred suns. The Munis cut it asunder with the Mâheśwara weapon. They likewise cut his bow, broke his chariot, killed his charioteer and tore his dress.

106-120. Then they aimed at him the spear of S'iva with a view to kill him. But then there was a voice from the sky to the following effect, "O Munis, do not discharge this irresistible spear. For Matsya-râja wields round his neck an amulet given to him by Durvâsâ, which protects all his body. First beg this reviving amulet of him and then kill him." Then S'ringî, the son of Jamadagni, who was dressed like a hermit begged the amulet called the conqueror of Brahmâṇḍa (the universe) of the king. The valorous Matsya-râja of the lunar race, fair as the Moon, gave it to him at once. He was then killed by him with a spear." Nârada said: "O Lord Nârâyaṇa, kindly describe to me the amulet wielded by Matsya-râja and gratify my curiosity." Nârâyaṇa said, "Listen. It is the amulet of S'iva which preserves all the members of the body and is called the Conqueror of the Universe. It was given to the wise Matsya-râja by Durvâsâ with a mantra consisting of six letters. So long as

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it remains on the body of a man, he cannot die and he attains perfection in fire, or on the water or even at the point of the sword, none of which is able to kill him. Through this amulet, the king Bâna attained the position of S'iva: and Nandî attained the position of equality with S'iva. Through this amulet, Bîr-bhadra, Hiranyâkṣa and Hiraṇyak-śipu became the conquerors of the three worlds; and Durvâsâ, Bâmdeva, Chyavana, Agastya and Pulastya became adepts and were adored throughout the worlds. Jaigîṣavya, by wielding it, became a great Yogî.

121-139. Om Namaḥ S'ivâi, may this mantra always preserve my head. Om Hrîṃ S'rîṃ Klîṃ S'ivâi Swâhâ, may this mantra always preserve my eyes. Om Hrîṃ Klîṃ Hûm S'ivâi namaḥ, may this mantra preserve my nose. Om namaḥ S'ivâi, S'ântâi Swâhâ, may this mantra preserve my ears. Hrîṃ S'rîṃ Hûṃ Saṇhârkartre Swâhâ, may this mantra preserve my ears. Om Hrîṃ S'rîṃ Panch-baktrâi Swâhâ: may this mantra preserve my teeth. Om Hrîṃ Maheśâi Swâhâ: may this mantra preserve my lips. Om Hrîṃ S'rîṃ Klîṃ Tri-netrâi Swâhâ, may this mantra preserve my hair. Om Hrîṃ Aim Mahâdevâi Swâhâ, may this mantra preserve my chest. Om Hrîṃ S'rîṃ Klîṃ Aim Rudrâi Swâhâ, may this mantra preserve my navel. Om Hrîṃ Aim S'rîṃ Iṣwarâi Swâhâ, may this mantra always preserve my back. Om S'rîṃ Klîṃ Mrityun Jaiâi Swâhâ, may this mantra preserve my brow. Om Hrîṃ S'rîṃ Klîṃ Iṣânâi Swâhâ, may this mantra preserve my sides. Om Hrîṃ Iśwarâi Swâhâ, may this mantra preserve my back. Om S'rîṃ Klîṃ Mrityun Jayâi Swâhâ, may this mantra always preserve my arms. Om Hrîṃ S'rîṃ Klîṃ Iśwarâi Swâhâ, may this mantra preserve my hands. Om Maheś-warâi Rudrâi may this mantra preserve my buttocks. Om Hrîṃ S'rîṃ Bhûtnâthâi Swâhâ, may this mantra preserve my feet. Om Sarveśwarâi Sarvâi Swâhâ, may this mantra preserve all the members of my body. May Bhûteśa preserve me on the east side; may S'ankara preserve me on the south-east corner; may Rudra preserve me on the south side; may Sthâṇu preserve me on the south west corner may Khaṇḍa-Paraśu preserve me on the west side, may Chandra-Sekhara preserve me on the north-west side; may Girîṣa preserve me on the north side; Iśwara preserve me on the north-east side; may Mṛidha preserve me on the top; may the conqueror of death preserve me at the bottom; may Piṇâkî preserve me on the land, water or in the sky. Recitation of this mantra ten lakhs of times leads to perfection. One who thus becomes an adept attains the position of S'iva. I tell you all this out of affection which I cherish for you. It is mysterious and very rarely to be found. It is stated in Kânwa-Sâkha. It is sixteen times-superior to a thousand horse sacrifices or a hundred royal sacrifices. By the grace of this amulet, a man is redeemed in his life, becomes omniscient, adept and fleeting (*i. e.* can go anywhere) like the mind. Whoever without understanding the meaning of this amulet adores S'iva cannot be an adept, though he may recite his mantra ten millions of times.

CHAPTER XXXVI.

1-15. When Matsyarâja died, the king Kârta-Viryya sent Vrihadyala and other kings (*viz*, Vidarbha and the kings of Mithilâ, Magadh and Niṣâdha), well versed in war to the battle-field. The heroes came with three large armies

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(Akṣauhiṇîs) to fight with Paraśurâma. The heroic brothers of the latter armed with keen weapons valiantly resisted them. The kings also with a net work of arrows and celestial weapons zealously opposed them. Then Paraśurâma bright like a flame of fire seeing the defeat of his brothers came to fight with a trident in his hands. He discharged the weapon of the noose of snakes which was cut asunder by Somdatta with the weapon of divine eagle or Garuḍa. Then Paraśurâm killed Somdatta with his spear, Vrihad-val with a mace, Vidarva with his fists, the king of Mithilâ with his dumb-bell, the king of Niṣâdha with his iron spear, the king of Magadha with his kicks and other soldiers with his weapons. Like the fire of destruction, he killed several kings and then rushed towards Kârta-Viryya. The heroic kings came to his rescue. Among them, the kings of Kanauj, Saurâṣṭra, Râdha, Vârendra, Sauhma, Banga, Mahâ-râṣtra, Gurja and Kalinga surrounded Râma with weapons. Râma cut off the weapons and began to shine like the sun released from the clouds. He fought with them for three days consecutively and with his axe destroyed twelve Akṣauhiṇîs of the enemy.

16-31. Then with his scimitar, he easily destroyed the soldiers of the opponent as if they were columns of plantain and with the spear of S'iva began to kill the kings. Then Suchandra of the solar race rushed in anger at Paraśurâma as a lion attacks another lion. Bhârgava at first wounded him with the spear of S'iva and annihilated twelve hostile Akṣauhiṇîs with his axe. Then he fought personally with Suchandra. The weapon of snakes discharged by the former was rendered ineffectual by the weapon of divine eagles used by the latter. Suchandra then mocked Paraśurâma who in anger cast the weapon of Nârâyaṇa at his opponent. This weapon which was valiant like a hundred suns rushed towards king Suchandra. Suchandra immediately descended from his car, cast off his weapons, threw himself prostrate on the ground and worshipped the auspicious Nârâyaṇâ-Paraśurâma was surprised and hurled at the king the iron spear, pestle, axe, and lance. But the goddess Kâlî entered into the car of the king and caught hold of the weapons. Then Paraśurâma perceived in his presence the hideous Bhadra-Kâlî wielding a garland of skulls round her neck. Upon this, he cast off his weapon and humbly adored her thus:—"You are the spouse of S'iva, O mighty goddess. I bow to you. You sustain the universe. You are the mother of the world; you are final cause; you preserve and destroy the world. I bow to you. O goddess, be propitiated with me. I am a refugee at your feet. Please keep my vow.

32-36. Mother, if you turn away your face, who will save me? I am your worshipper, O auspicious goddess. You and your consort blessed me in the S'iva-loka with the promise of a boon which you should make good." Upon this the goddess was pleased and saying "do not fear," she disappeared. Whoever with rapt attention reads the above hymn gets rid of all his fear, gains esteem and success in the three worlds, is able to conquer his enemies and acquire a preeminent position among his relations.

37-45. In the meantime Brahmâ came and revealed to him secret matters saying, "O Râma, in order to be able to accomplish your vow, you ought to know the mysteries connected with Suchandra. At first Durvâsâ gave to

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Suchandra the great knowledge or mantra consisting of ten letters and the precious amulet of Bhadra-Kâlî. Not to be secured even by the gods and calculated to conquer all enemies, the amulet adorns the neck of Suchandra. So long as he holds the amulet, no body will be able to conquer him. O son of Bhrigu, go and beg it of him. The king of the solar race is very generous and pious. If petitioned, he can part with the amulet, nay, even his life. Then Paraśurâma in the garb of a hermit solicited the amulet and the mantra from Suchandra who immediated acceded to his prayer. Then Paraśurâma was able to kill him with the axe given to him by S'iva.

CHAPTER XXXVII.

1-11. Nârada said, 'O omniscient lord, kindly describe to me the above amulet and the mantra.' Nârâyaṇa said, 'O Nârada, they are very abstruse and mysterious. The mantra of ten letters was at first given by Durvâsâ at Puṣkara to Suchandra. The mantra was rendered perfect when the king recited it ten lakhs of times; and the amulet became perfect when it was recited five lakhs of times. When he became an adept by virtue of the amulet, he went to Ayodhyâ and conquered the whole world." Nârada said, "Lord, you described the mantra, now I desire to learn particulars about the, amulet." Nârâyaṇa said, "Very well. In ancient times Hari gave it to S'iva to enable him to effect the destruction of the demon Tripura. S'iva gave it to Durvâsâ and Durvâsâ gave it to Suchandra. Its secrets are very profound. Oṃ Hrîṃ S'rîṃ Klîṃ Kalikâi Swâhâ, may this mantra preserve my head. Klîṃ, may this mantra preserve my forehead. Hrîṃ Hrîṃ, Hrîṃ may this mantra preserve my eyes. Oṃ Hrîṃ Trilochane Swâhâ, may this mantra preserve my nose. Krîṃ Kâlike Rakṣa Rakṣa Swâhâ, may this mantra preserve my teeth.

12-24. Drîṃ Bhadra Kâlike, may this mantra preserve my lips. Oṃ Hrîṃ Hrîṃ Kâlikâi Swâhâ, may this mantra preserve my throat. Oṃ Hrîṃ Kalikâi Swâhâ, may this mantra preserve my ears. Oṃ Krîṃ Krîṃ Krîṃ Kâlyâi Swâhâ, may this mantra preserve my shoulders. Oṃ Krîṃ Bhadra Kâlyai Swâhâ, may this mantra preserve my chest. Oṃ Krîṃ Kâlikâi Swâhâ, may this mantra preserve my abdomen. Oṃ Hrîṃ Kalikâi Swâhâ, may this mantra preserve my back. Rakta-Vîja Vinâśinyâi Swâhâ, may this mantra preserve my arms. Oṃ Hrîṃ Klîṃ Muṇḍa-Mâlinyâi Swâhâ, may this mantra preserve my feet. Oṃ Hrîṃ Châmuṇḍâi Swâhâ, may this mantra preserve all my body. On the east side may Mahâkâlî preserve me; on the south-east corner may Rakta-Dantâ, on the south side may Châmuṇḍâ, on the south-west corner may Kâlikâ, on the west side may S'yâmâ, on the north-west corner may Chaṇḍikâ, on the north side may Vikaṭâsyâ onthe north-east corner may Aṭṭa hâśinî preserve me. May the goddess of rolling tongue preserve me on the top: may Âdyâ-Mâyâ preserve me at the bottom; may the universal goddess preserve me on the land, water and in the sky. This amulet is prepared out of all mystic charms and is the best of amulets. By virtue of this amulet king Suchandra ruled the whole world with seven islands; Mândhâtâ became the king of the world: Prachetâ and Lomaśa became adepts; Sawrabhi and Pippa-lâyana became the best of anchorites. A man who attains perfection by virtue of this amulet is practically an adept in all matters.

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This amulet is sixteen times superior to every kind of charity, devotion or vow in point of religious merit. Whoever worships Kâlî without understanding this amulet reaps no advantage though he may recite it ten millions of times.

CHAPTER XXXVIII.

1-13. On the demise of Suchandra his son Puṣkarâkṣa, effulgent like the sun, the worshipper of Mahâ-Lakṣmî, went to fight along with three armies under his command. He wielded round his neck the amulet of the great goddess of fortune by virtue of which he gained prosperity and conquered the three worlds. The wise brothers of Paraśurâma came to the battle-field. The king Puṣkarâkṣa besieged them with arrows. They too beset him with arrows. The Brâhmiṇ heroes cut off the chariot of the king with five arrows, his bow with seven arrows, his chrioteer with five arrows and the horses of the chariot with ten arrows. They also cut the quiver of the king with seven arrows, and killed his brothers with the spear of S'iva. The heroic saints destroyed three of the regiments of the king and hurled at him S'iva's spear for his destruction. That spear adorned the king's neck like a garland of lotus. Then the Brâhmiṇs were highly incensed and hurled at him mace, dumb-bell, iron-spears, and clubs which were powdered to dust as soon as they came into contact with the body of the king. The brothers of Paraśurâma were astonished at the sight. The king ascended his car and showered arrows on them. The armed saints resisted the missile of arrows but the king benumbed them with sleep by the discharge of the weapon called Praswâpana.

14-33. The valiant Paraśurâm roused them to consciousness and himself went to the battle-field. He then struck the king angrily with his axe which cut only his diadem. He then chastened with his mantra the spear of S'iva, held it in his hands and hurled it at the king, cutting only his ear-ring. The king himself discharged many weapons which he consecrated with his mantras Bhrigu-râma cut them off and discharged several weapons, in his turn. The king destroyed them all. Then Paraśurâma hurled at him the Brahma-weapon which was artfully foiled by the king. Râma aimed at him all weapons (except Pâṣupata) which were defeated by the king. Then Bhârgava bathed, bowed to S'iva and was about to hurl the Pâśupat-weapon, when Nârâyaṇa appeared to him in the guise of a Brâhmiṇ and said: "O foremost of the wise, are you so much deluded as to think of destroying an ordinary human being by the discharge of the Pâṣupata weapon? This weapon, if let off, will destroy the whole world except Kriṣṇa. No one can check this weapon and Sudarśana except S'iva and myself. These are the best of all the weapons in the world. Do not discharge this weapon, I pray. I tell you the way how to conquer the invincible Kârta-Viryya and the valiant Puṣkar-âkṣa. The latter holds reverentially and duly round his neck the amulet of Mahâ-Lakṣmî hardly to be secured in the three worlds and his son holds the amulet of Durgâ. The father and the son are thereby able to conquer the whole world. No one can defeat any of them protected by the above amulets. In order to keep your vow, I shall beg of the father and the son their amulets.

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34-39. Thereupon Paraśurâma was struck with awe and said "O sage, I do not know who you are in the guise of an old Brâhmiṇ. Reveal your true self to me at first, O Lord, and then go to Puṣkarâkṣa. Viṣṇu thereupon smiled and replied saying: I am Viṣṇu. So saying he went to Puṣkarâkṣa and his son to demand the amulets. As soon as he demanded them (*i. e.* the amulets) they were bewildered and unsuspectingly handed them over to him." Nârada said "O great saint, who gave the amulet of Mahâ-Lakṣmî to king Puṣkarâkṣa and who gave to his son the rare amulet of Durgâ who destroys calamities? What are the nature, the fruit and the mantra of this amulet? O Lord of the world, describe to me all this, as my curiosity is much excited."

40-49. Nârâyaṇa replied, "At first Sanat-Kumâra gave the amulet of Mahâ-Lakṣmî consisting of ten letters, the mantra, the hymn, the meditation according to the Sâm-Veda to the wise Puṣkarâkṣa. And Durvâsâ gave Durgâ's amulet consisting of ten letters, mantra &c., to the son of Puṣkarâkṣa. I will first describe to you Lakṣmî's amulet which was given at the commencement of a furious war upon the entreaties of Viṣṇu. Oṃ S'rî Kamal-Vâsinyâi Swâhâ, this is the extraordinary mantra of the great goddess of fortune. Now I am going to tell you about the Dhyâna (meditation) given by Sanat-Kumâra to the wise Puṣkarâkṣa according to the Sâm-Veda. The chaste wife of Viṣṇu, Kamalâ, concentrates herself in the lotus of a thousand leaves. Her face is fair like the lotus; her eyes are big like leaves of lotus. The lotus-flower is her favorite article. She sleeps on a bed of lotuses. She is herself the spirit of the lotus. She holds lotus in her hands, her neck is adorned with lotuses Decked with lotuses, she adds to the beauty of the lotus and always beholds the forest of lotuses. I cheerfully adore that smiling, great goddess of fortune.

50-65. After this meditation, the goddess should be reverentialy worshipped with sixteen ingredients, and the lotus of eight leaves annointed with sandal paste. Now I am going to describe to you her auspicious amulet. Viṣṇu gave it to Brahmâ while he lay focused in the lotus of His abdomen. By means of this amulet Brahmâ while dwelling in the abdomen of Viṣṇu created the three worlds. By the boon of Kamalâ, he was vested with grace and mastery over the world. Brahmâ gave it in the Pâdma-Kalpa to his beloved son Sanat-Kumâra who gave it in his turn to Puṣkarâkṣa. By wielding it, he has become accomplished, prosperous and vested with proprietary rights. By virtue of this amulet, Manu, the son of Brahmâ, has become graceful; Priya-vrata and Uttânpâda have become prosperous; Prithu has become the lord of the earth; Dakṣa has become the lord of creation; Dharma has become the witness of all acts. Viṣṇu who sleeps in the bed of the ocean of milk wields it on his right arm; Ananta wields it on his throat. By virtue of this amulet, Kaśyapa got Bâmana as his son; Indra has become the king of gods, lord Marutta and Nahuṣa have become mighty kings; Khattânga has conquered the world; Muchukunda has become great and prosperous. The Riṣi of the amulet is Prajâpati; its metre is Vrihati; its goddess is Lakṣmî. It is meant to obtain the four-fold objects of human pursuit.

66-75. Oṃ Hrîṃ Kamal-Vâsinyâi Swâhâ, may this mantra preserve my head. S'rîṃ, may this mantra preserve my forehead. S'rîṃ S'rî-yai

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namaḥ, may this mantra preserve my eyes. Oṃ S'rîṃ S'rîyâi Swâhâ; may this mantra preserve my ears. Oṃ S'rîṃ Hrîṃ Klîṃ Mahâ-Lakṣmî-yai Swâhâ; may this mantra preserve my nose. Oṃ S'rîṃ Padmâ-lâyâi Swâhâ; may this mantra preserve my teeth. Oṃ S'rîṃ Kriṣṇa-Priyâi, may this mantra preserve the hollows of my teeth. Oṃ S'rîṃ Nârâyaṇeśyâi, may this mantra preserve my throat. Oṃ S'rîṃ Keśava-Kântâi, may this mantra always preserve my shoulders. Oṃ S'rîṃ Padma-nivâ-sinyâi, may this mantra preserve my navel. Oṃ Hrîṃ S'rîṃ, may this mantra preserve my chest. Oṃ S'rîṃ S'rîṃ Kriṣṇa Kântâi Swâhâ, may this mantra preserve my back. Oṃ Harîṃ S'rîṃ Strîyai Swahâ, may this mantra preserve my hands. S'rî S'rî S'ri Nivâsa Kântâi Namaḥ, may this mantra ever preserve my feet. Oṃ Hrîṃ Srîṃ Klîm Srî-yai Swâha, may this mantra preserve all the parts of my body. May the great Lakṣmî preserve me on the east. May Kamalâlayâ preserve me on the south-east corner; may Padmâ preserve me, on the south side; Hari-Priyâ, on the south-westcorner; Padmâ-layâ on the west; Lakṣmî on the north-west; Kamalâ, on the north side; the daughter of Sindhu, on the north-east angle. May the spouse of Hari preserve me at the top; the wife of Viṣṇu, at the bottom. And may the dârling of Viṣṇu preserve me on all sides and at all times.

76-82. I just related to you the extraordinary amulet of Kamalâ. Fruits of this amulet are greater than those secured by the gift of a mountain of gold as big as Sumeru to a Brâhmiṇ. Whoever after having duly worshipped his preceptor wields this amulet round his throat or on his right arm gains prosperity at every birth and secures good fortune from generation te generation. Millions of kings either among the gods or the demons cannct kill him. He is rendered wise and virtuous and gains the fruits of all sacrifices and ablutions in all holy waters. Actuated by fear, avarice or affection, you should not give this amulet to ordinary people. You should give it to an obedient and submissive disciple of yours. Whoever without understanding this amulet adores Mahâ-Lakṣmî, (the mother of the universe,) will not attain accomplishment though he may recite the mantra ten millions of times.

CHAPTER. XXXIX.

1-17. Nârada said, "Lord, you stated to me the mysteries of Lakṣmî's amulet. Now I want to know the secrets of the amulet of Durgâ;—the amulet which is as dear to the lotus-eyed Hari as his life and which excels other amulets." Nârâyaṇa said, "Very well. In the Goloka, Kriṣṇa gave it to Brahmâ. In the fight with Tripura, Brahmâ gave it to S'iva who, by wielding it, slew the demon. S'iva gave it to Gautama who gave it to Padmâkṣa. By means of this amulet, Padmâkṣa become a victor and the lord of the seven islands; Brahmâ become profoundly wis eand very mighty; S'iva become omniscient and the lord of the Yogis; Gautama also attained the dignity of Siva. This amulet is called the conqueror of the universe (Brahmâṇḍa) Its Riṣi is Prajâpati; its metre is Gaetrî; its goddess is Durgâ; the victory of the world is its object. It is regarded as holy as a place frequented by pilgrims by great men. Oṃ S'rîṃ Durgati-Nâṣinyai Swâhâ, may this mantra preserve my head. Hrîṃ, may this mantra preserve my forehead. Oṃ Hrîṃ S'rîṃ: may

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this mantra preserve my eyes. Om Durgâi Namaḥ; may this mantra preserve my ears. Om Hrîṃ S'rîṃ, may this mantra preserve my nose by all means. S'rîṃ Hrîṃ Klîṃ may this mantra preserve my teeth. Klîṃ: may this mantra preserve my lips. Krîṃ Krîṃ Krîṃ may this mantra preserve my throat. Durge Rakṣata, may this mantra preserve my neck. Durgâ-Vinâśinyai Swâhâ, may this mantra always preserve my shoulders. Vipadavinśâinyai Swâhâ, may this mantra preserve my chest by all means. Durge Durge Rakṣaṇi Swâhâ, may this mantra always preserve my abdomen. Durge Durge Rakṣa Rakṣa, may this mantra preserve my back by all means. Om Hrim Durgâyai Swâhâ, may tbis mantra preserve my hands and feet. S'rîṃ Hrîṃ Durgâ-yai Swâhâ, may this mantra preserve all my body. May Mahâ-Mâyâ preserve me on the east; Kálikâ, on the south-east angle; the daughter of Dakṣa, on the south side; the fair spouse of S'iva on the south-west corner; Pârvatî on the west side; Vârahî on the north-west angle; the mother of Kuvera on the north side; and Iśânî on the north-east corner. May Nârâyaṇî preserve me at the top; Ambicâ, at the bottom; may the eternal source of wisdom, preserve me while I am awake and the goddess of sleep, while I am helpless.

18-23. Thus I told you this extraordinary amulet which is the essence of all amulets. Whoever after having worshipped his preceptor with cloth, ornaments and sandal wields this amulet round his neck or on the right hand is practically initiated in all sacrifices and bathed in all holy streams. He gets the fruits of the vows of abstinence. He conquers the world and subdues his foes. But whcever without understanding the meaning of this amulet worships Durgâ does not attain perfection though he may recite the mantra millions of times. This interesting amulet is mentioned in Kâṇwa-S'âkha. It is very secret and rarely to be found. You should not give it to every one at random.

CHAPTER XL.

1-13. When Hari in the guise of a Brâhmiṇ took these amulets and went to the Vaikuṇṭha, Parasurâma easily slew Puṣkarâkṣa and his son. The king Puṣkarâkṣa fought without his amulet for a week and was at last killed by the Brahma weapon. Then the king Kârta-Viryya with a large army mounted a golden car, himself went to the battle-field and spread a net of arrows. Paraśurâma saw him surrounded by millions of kings. Kârta-Viryya was decked with gems and parasols; his body was besmeared with sandal paste; his face was beaming with smiles and a gentle grace. The king also when he saw the Muni descended from the car and along with other kings bowed reverentially low. The Muni blessed them in return. Then there was a fight between the hostile armies with the result that the brothers and disciples of Parasurâm, wounded in the battle, beat a retreat. The warlike Parasurâma, blinded by the shower of weapons discharged by Kârta-Viryya, could not distinguish his own army from the royal army. Then he discharged the weapon of fire, whereby the battle-field was set on fire. The king put it out with the weapon of water. Then the saint aimed the Gandarva-weapon teeming with huge mountain-snakes. This was averted by the weapon of the divine eagles.

14-27. The saint cast the weapon of Mâheśwara which was foiled by the king with the Vaiṣṇava weapon. The Brahmâstra of Râma was set off by the

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Brahmâstra of the king. Then the king aimed at Râma the infallible iron spear given to him by Dattâ-Treya after recitation of mantra for his destruction. Râma saw that it was effulgent like a hundred suns, resembled a flame that emanated from the fire of eternal destruction and could not be resisted even by the might of the gods. It struck Parasurâma who remembered the name of Hari and fell into a swoon. When Parasurâma fell, Brahmâ, Viṣṇu, S'iva and other gods came there in a body. The wise Śankara at the command of Viṣṇu, restored him to consciousness. Râma got up and saw the gods in his presence. He hung down his head in shame and adored them reverentially. Then the merciful Lord Dattâ-Treya, for the rescue of his disciple Kârta-Viryya himself arrived at the battle-field. Then Paraśurâma angrily held in his hands the weapon called Pâśupata. But he was dumb-foundered by the sight of Dattâ-Treya. Then he saw that the king was protected by Lord Kriṣṇa in the guise of a Brâhmiṇ, dark-blue like a new cloud, holding in His hand the revolving Sudarśaṇa, playing upon a flute and surrounded by a hundred cow-herds.

28-39. Later on there was a voice from the sky to the following effect; the king wields on his right arm an amulet deposited in small bells of gems, given to him by Lord Dattâ-Treya. "Let Śiva, the lord of gurus, beg it of the king; and then only Paraśurâma will be able to slay him." Upon this S'iva took the guise of a Brâhmiṇ, begged it of the king and gave it to Paraśurâma. The gods went home and Râma thus addressed the king:—"O king, get up and fight. A person wins in time and loses in time. You are learned. You have made many gifts. You have been ruling the whole world. This fame you have also acquired at my expense, *viz*, that you have rendered me senseless in the battle-field. You easily subdued Râvaṇa and other kings. Rendered unconscious by the iron-spear given to you by Dattâ-Treya, I was revived by Śiva." Upon this, the king Kârta-Viryya bowed and said, "I do not boast of my gifts, or studies or my rule. Hundreds of kings like myself have disappeared. My intelligence, valour, counsel in war, grace, prosperity, wisdom, charity, social etiquette, manners, modesty, knowledge, fame and devotion have all vanished with Manorâmâ.

40-49. This chaste queen, a digit of Lakṣmî, was as dear to me as my life. In matters relating to sacrifice, she was my wife; in matters relating to affection she was a mother to me; in play, she was my associate. She was my companion from my very childhood in sleeping, eating or fighting. Without her, I am like a snake without poison. O Brâhmiṇ, I am sorry in the first place that you did not witness my former fight. Secondly, I regret I have to die at the hands of a Brâhmiṇ. In time, a lion may slay a jackal; a jackal may slay a lion; a fawn may slay a tiger, a fly may kill a buffalo; a snake may kill an eagle. In time, a servant adores the king, and the king adores a servant. In time, Indra becomes a man and Brahmâ dies. Every thing disappears in time. No one can resist time. Only the Supreme Lord Kriṣṇa is the death of time. He is the creator of the creator, the preserver of the preserver and the destroyer of the destroyer. He is denser than the dense and thinner than an atom. He divides time. He holds a world on each pore of his skin. The mighty Virâṭa is only a sixteenth part of Kriṣṇa. The small Virâṭa, the cause of all, is only an outcome of the great Virâṭa.

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Brahmâ who come out of his navel wandered in the navel for a hundred thousand years and could not find out the stem of the lotus situated in the navel. Then subsisting only upon wind, he meditated Hari for a lakh of years.

50-61. Thereupon he was able to percieve the Supreme Lord Kriṣṇa fixed in the heart of Râdhâ, surrounded by cow-herds, cow-herdesses and His retinue, seated on a throne of gem and holding a flute in His hands. He bowed to Him again and again, and according to His will, created this universe. The destroyer S'iva has come out of the forehead of the creator. Lord Viṣṇu, the small Virâṭa of the Swet-Dwipa, preserves this universe. Brahmâ, Viṣṇu and S'iva, who are the outcome of the digits of Kriṣṇa reside in every universe. The gods and the great Virâṭa have sprung from Nature. From that primordial Nature every one has derived his origin. Only Lord Kriṣṇa transcends Nature. Even Kriṣṇa can not create. This mâyâ (Nature), the creating and preserving agency of the world, dissoloves in Lord Kriṣṇa at the time of destruction and appears again at the time of creation. The goddess Nature is eternal. As a potter is unable to create a pot without clay, as a goldsmith can not create an ear-ring without gold, so creation is impossible without Nature. At the time of creation, this primordial goddess divides herself into five parts, *viz*, Râdhâ, Lakṣmî, Sâvitrî, Durgâ and Saraswatî.

62-80. Râdhâ is the presiding deity of the life of Lord Kriṣṇa and is dearer to Him than His life. Lakṣmî is the presiding deity of prosperity and the embodiment of supreme happiness. Sâvitrî is the mother of the Vedas and the yoga and presides over knowledge. Durgâ presides over wisdom, intellect and strength. She destroys calamities. Saraswatî is the outcome of the throat of Lord Kriṣṇa. She presides over language and is the source of the knowledge of all Sâstras (scriptures). Though the primordial Nature in the beginning took only five forms, yet eventually at the time of creation, she took several other forms. The females are the outcome of Nature and the males are the outcome of the Supreme Being. The world could not be created without Mâyâ. Every world is created by Brahmâ, Viṣṇu is its preserver and S'iva is its destroyer. At the Mâghi-Purṇimâ (on the occasion of the full moon in the month of Mâgha,) Dattâ-Treya imparted to me this wisdom in the presence of the saints at Puṣkara." So saying, Kârta-Viryya bowed to Râma, ascended his chariot smiling and armed himself with bow and arrow. Then Paraśurâma with his Brahma weapon remembered Hari, destroyed the royal army with the Brahma-weapon and killed the king easily with the Pâśu-pata weapon. In this way, he remembered S'iva and rid the earth of the Kṣatriyas twentyone times. For the fulfilment of his vow, he killed even the infants on the lap of their mothers, the young and the old Kṣatriyas. Kârta-Viryya, after his death, went to the Go-loka. Paraśurâma recollected Hari and went home. Paraśurâma was so called by S'iva as through his Paraśu or axe, he displayed his military tactics and made the earth void of the Kṣatriyas twenty-one times. The gods, goddesses, adepts, Gandarvas and Kinnars rained flowers on his head on the occasion. There was the beat of drums as well as the shout of Hari in heaven. The world resounded with the glowing accounts of his victory. Then Brahmâ, Bhrigu, Śukra. Chyavana, Vâlmiki &c agitated with joy and holding bent grass and flowers went to bless him.

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81-104. Râma fell flat on the ground. They all took him in the lap, and called him by turns, "my child." Brahmâ addressed him with words full of ethical maxims thus: "O Paraśurâma, listen to the truthful words which I tell you, words which will bring you prosperity, words sanctioned by all theorists and stated in Kâṇwa Sakha. The father is revered because he begets and supports the issue. But he who gives food for the maintenance of the child is superior to the father, as without food, it is impossible for a man to live. The origin from father is only natural. But the mother who wields the child in her womb and supports him is a hundred times superior to both the kinds of father as specified above, The Vedas hold that the tutelary deity is far superior to the above. But the religious preceptor excels all or any of the above-named. The son of a preceptor is adorable like the preceptor; but the wife of the preceptor is more adorable. A preceptor preserves his disciple from the wrath of the tutelary deity. But if the gurû be displeased, no one can save the disciple. It therefore follows that the gurû is Brahmâ, Viṣṇu, Maheśa or even the great Brahma. He is dearer than the Brahmiṇs. It is he who inspires in the mind faith for Hari. Who then, can be a greater friend than the religious preceptor? Who, indeed, is a greater friend than the preceptor, when he points out the right path to people (benighted by the darkness of ignorance) with the burning lamp of knowledge in his hand? Who is a greater friend than the gurû by the recitation of whose mantra a man obtains omniscience and acquires all sorts of perfection? By the dint of the knowledge obtained from him, a person easily gains victory in every place. No one is a greater friend than the guru who imparts knowledge for which he is adored in the whole world. If actuated by the conceit of learning or owing to kinship, a man fails to revere his gurû, he is, unquestionsbly, implicated in a sin greater than the Brâhmiṇ-slaughter. Whoever, (seeing that his gurû is poor or insignificant or fallen) behaves with him as if he were an ordinary mortal is rever consecrated (though he may bathe in holy streams) and is not privileged to do any act. O son, Lord Kriṣṇa is your tutelary deity and S'iva is your preceptor. You should therefore seek the protection of the latter who has helped you to rid the earth twenty-one times of the Kṣatriyas and who has inspired in your mind faith for Hari. He is the auspicious lord of Durgâ and is a production of the digits of Lord Kriṣṇa. Kriṣṇa represents the soul of a living being. S'iva represents his knowledge; I, his mind; the al-mighty Nature represents his life. S'iva is the author, the source and root of wisdom and the death of time. S'iva is the symbol of the light of Brahmâ and takes a from only to favour His worshippers. The goddess Nature was able to secure this lovely Being as her husband by meditating Him for one lakh years. Therefore seek the protection of that omniscient eternal lord S'iva who is the conqueror of death, and who is omniscient and eternal. So saying, Brahmâ went away with the Munis; and Paraśurâma intended to go to the Kailâsa.

CHAPTER XLI.

1-18. By wielding Lord Hari's amulet, Paraśurâma rid the earth twenty-one times of the Kṣatriyas and then went to the Kailâśa to bow to his preceptor (S'iva) and his wife and to see Kârtika and Gaṇeśa who were as

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virtuous as Narâyaṇa. With the speed of mind, he arrived there and saw the lovely city. That city was built of alabaster pure like white crystal and decked with royal roads which resembled the land of gold. It had houses of diamond and altars of gem, crimson like vermilion. The town was decked with portals, pillars and staircases of gem and contained a hundred krores of celestial yakṣa-houses. The houses teemed with gems, gold, and golden jars and were peopled by numberless Yakṣas with white chowries in their hands. They were also graced by the presence of lovely maidens decked with jewels of gem and playful and smiling children with toys in their hands. That city was redolent of the Pârijâta flowers growing on the coast of the Mandâkinî and attended by adepts who had taken shelter under the branches of the Kalpa trees, who were refreshed with the milk of the cows of plenty, and who were versed in adept lores. It was three lakh yojans high, and a hundred yojans broad. The city was full of trees containing a hundred trunks, each frequented by birds and bending with fruits. It was refreshed by a gentle breeze. It contained countless ponds and houses of adepts. Paraśurâma was delighted to see the town and before him he beheld also the hermitage or residence of S'iva. This hermitage was constructed by Viśwa-Karmâ and inlaid with countless gems of golden colour. It was four yojans wide and fifteen yojans high. It was in the form of a square and surrounded by ramparts. The portal consisted of diamond gates. It was supported by pillars of diamond and associated with altars of emerald.

19-35. On the right side of the portal, Paraśurâma beheld the bull; on the left side, he beheld the lion, Nandî, Mahâkâla and Viśâlâkṣa of tawny eyes, Bâṇa, Virupâkṣa, Mahâvala, Vikatâkṣa, Bhâskarâkṣa, Raktâkṣa, Vikaṭodara, Saṃhâra-Bhairava, Kâl-Bhairava, Kriṣṇânga, Krodha-Bhairava, the adepts, Rudras, Vidyâdharas, Guhyakas, ghosts, evil spirits, (spectres), malignant demi-gods, spirits like pumpkin-gourds, the Brahmâ-demons, the Vetâlas, the yogis with clusters of hair, the Yakṣas and the Kinnaras. Râma accosted them and with the permision of Nandî entered inside. The inner portal, he beheld, was decked with diamond jars and doors of diamonds to which were attached lovely looking-glasses of pearl. It was supported by columns or pillars containing the yellow pigment prepared out of the urine of cows. It was decked also with a hundred temples made of sapphire and covered with wreaths inlaid with pearls and gems. On the left side of this portal he saw Kârtika; on the right side, he saw Gaṇeśa and the chief Kṣetra-pâls (the guardians of the field) seated on thrones of gem and gorgeously decked with gems. The mighty Paraśurâma was about to enter when Gaṇeśa interposed saying: "Brother, wait a bit. S'iva is sleeping just now. After a while, I shall take you inside with his permission." Then the mighty Paraśurâma who was an orator like Vrihaspati addressed him thus:

CHAPTER XLII

1-17. Paraśurâm said, "Brother, I am going inside to take the dust of the feet of my father and mother. After bowing to them, I shall return home. I am desirous to see the god S'iva. For, by his grace, I have ridden the earth of the Kṣatriyas twenty-one times and killed Kârta-Viryya and

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Suchandra. From him I have acquired the knowledge of the Śâstras and many kinds of science. That lord of the universe, though void of property, takes a form to favour his worshippers. He is truthful, eternal and effulgent. He can take any form he likes. He is the ocean of mercy, the friend of the poor, the Lord of the Munis. He takes delight in self (*i. e*, he is self-contented). He reveals himself and is yet invisible. He is supreme, invoked and adored by many. He is ancient, indestructible, auspicious, tranquil-minded, cheerful in disposition, impartial, kind to those who seek his protection, and easily contented. He cheers up his afflicted followers and is the source of all prosperity. He is the eternal spirit and I am inclined to see him at once." So saying, Paraśurâm confronted Gaṇeśa. The latter gently answered thus: "Brother, tarry a while. One ought not to see a man who is in company of a woman in solitude. A wretch who finding that a man is enjoying the society of a woman interrupts them is consigned to the hell called the Thread of Time where he dwells so long as the sun and the moon exist. Particularly an intelligent man ought not to see his father, preceptor or a king while any of these is engaged in sexual intercourse in solitude. Whoever out of anger or lust transgresses tho above injunction is deprived of his wife for seven births consecutively. A licentious fool who beholds the buttock, chest or face of the wife of another man is surely blinded." The scion of Bhrigu contemptuously laughed at these words and, highly incensed, used to him very cruel words. He said, "Ah! what a nice morality you have preached! I have not heard of it even from a god. I have heard of such ethics in the religious books propounded by licentious men and persons of perverted intellect. The heart of an unsophisticated child is not rendered corrupt by the act you allude to. Brother, I will go to the seraglio. What does this matter to you? You are a mere child. Compose yourself.

18-33. I shall behave on the occasion of my interview with S'iva in a manner suited to my discretion. S'iva and Pârvatî are not merely *your* parents They are the father and mother of the world. Pârvatî is female and S'iva is male. Who has failed to ascertain this point? S'ankara is the masculine represention of all forms; and Pârvatî is the feminine representation of all forms. S'iva transcends all attributes. To him, sexual intercourse or interference by any body with his sexual intercourse is a matter absolutely of no consequence. People created by him are liable to amours, shame, fear, interruption in intercourse &c. God is above all this. How can parents be ashamed by seeing an infant that sucks the breast? Shame of its mother or the lord of shame cannot be put to shame. How can fire be heated? Is cold afraid of coolness? Is summer afraid of heat? Does fever kill fever? Does disease kill disease? Who can destroy the destroyer? Is time afraid of time (death)? Does hunger feel hunger? Does thirst feel thirst? Does sleep acquire sleep? Does grace get grace? Does vigour acquire vigour. Has the soul got a soul? Is power afraid of power? Lust does not rush to lust; anger does not rush to anger; desire is not chained by desire. Wisdom cannot be divided by wisdom. Can decrepitude prevent decrepitude? Can anxiety harass anxiety? Can the eye see itself? Can pleasure get pleasure? Can sorrow interrupt sorrow? Can danger be put to danger? Can prosperity acquire prosperity? Can intelligence have intelligence? Can memory have

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memory? The sun-god is not consumed by his own rays. But brother, you have inverted the whole order of things. I have not heard things as described by you even from my preceptor; nor have I seen such things. Nor do the Sâstras uphold your doctrine." So saying, he was again about to enter inside with a smile. The dispassionate, virtuous Ganeśa also smiled at his words and said:

34-55. "An ignorant man may gain knowledge from the wise: but a man who is truly blessed acquires it through his father or brothers. O brother, you have obtained knowledge from the learned but deign to listen to the words of an individual of small wisdom like myself. When God vested with three attributes does not cherish the desire to create the world, He is deprived of His might. And, conversely, when the Supreme Being who has no attributes desires to create the world, he is vested with might and attributes. The bodies of all persons liable to enjoyment and suffering (barring the body of Lord Kriṣṇa), have emanated from Nature. The yogis adore Lord Kriṣṇa, who is distinct from Nature, who is merely a symbol of pure light and who has got no hands and feet. But the Vaiṣṇavas adore the image of Hari who is kind to His worshippers. Without a container, how can that light be contained? When the Vaiṣṇavas perceive within that light the image of Kriṣṇa, dark blue, smiling, in yellow dress, decked with precious ornaments and vested with two hands, they at once accept His bondage, *i. e.* become His servants. Yoga or concentration of mind is not equal in merit to a sixteenth part of the bondage of Hari. When He wants to create the universe, He creates Nature. Then into the vagina of Nature, he passes His semen. That semen develops into a big egg. After the lapse of a celestial lakh of years, the egg comes out of the womb of Nature. At that time, Kriṣṇa exhales and thus creates the wind. Along with the breath (which He gives out,) comes out from His mouth only a drop of water which suddenly develops into a mass of water. That egg remains in the water for a celestial lakh of years and as soon as it is hatched the great Virâṭa, the prop of the universe, comes into existence. There are as many worlds as pores on the skin of the great Virâṭa. In every world there exist Brahmâ, Viṣṇu, the gods, the Munis, animate and inanimate objects. O Muni, Mahâ-Virâṭa is the support of the whole creation. The god of wind is the outcome of the breath of Lord Kriṣṇa as described above and so is Mahâ-Viṣṇu. The small Virâṭa is the outcome of the great Virâṭa. Brahmâ came out of his navel; and S'iva, out of his forehead. The preserver Viṣṇu of the white islands is also an outcome of his digits. When Hari takes several forms through his digits, S'iva is vested with might and attributes. When he is vested with faculties and the capacity of enjoyment, how can he be above shame? It is true that shame has no shame; but how can a bashful goddess be devoid of shame? The mighty Durgâ is a natural production of the mountain. Therefore it is universally recognised that she possesses the feeling of shame and other attributes.

56-69. Râdhâ, Lakṣmî, Sâvitrî, Durgâ and Saraswatî are the five divisions of Kriṣṇa's Nature. Râdhâ, more beloved to Him than His life, presides over the life of Lord Kriṣṇa. She resides in His heart. Sâvitrî, the spouse of Brahmâ, is the presiding goddess of knowledge. Lakṣmî, the spouse of Nârâyaṇa, presides over wealth. The goddess Saraswatî that came out from the mouth of Kriṣṇa divided herself into two parts. As the wife of Brahmâ,

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she is Sâvitrî; and in the other form she is the wife of Nârâyaṇa. How can Durgâ, the wife of S'iva, who gave birth to shame, get rid of shame? O brother, though Nature took but five forms in the Goloka, yet she takes other forms through her digits. It is said that the Vaikuṇṭha transcends the bonds of the universe and is eternal. For even at the time of eternal destruction it remains intact. Lord Nârâyaṇa, (the half of the body of Lord Kriṣṇa) vested with four hands, wielding a garland of wild flowers round his neck, in yellow dress, resides here with the mighty Lakṣmî. In the Goloka Lord Kriṣṇa, vested with two hands grasping a flute in His hands, with a smiling face and dark-blue in appearance dwells in the heart of Râdhâ. He is surrounded by cows, cow-herds, (male and female) and Himself assumes the form of a cow-herd. He is eternal, graceful, void of attributes, above Nature, free, supremely happy and self-determining. The gods are the product of His digits. The great Virâṭa is a sixteenth part of this eternal Being. The whole world including the dense and the subtle emanates from Him and ultimately dissolves in Him. This process is repeated eternally. The Goloka is situated at a height of fifty krors of yojans above the Vaikuṇṭha. There is no other world above the Goloka. There is no lord superior to Kriṣṇa. I told you, brother, what I heard from S'iva. Have patience for a while: S'iva is just engaged in sexual intercourse with Durgâ."

CHAPTER XLIII.

1-18. Thereupon Paraśurâma with the axe in his hand attempted to enter inside with a dauntless heart. Seeing this, Gaṇeśa got up and affectionately tried to dissuade him from his purpose. Paraśurâma shouted in anger and refused to comply with his request. Thereupon, they had a quarrel; and blows were freely exchanged. Paraśurâma, highly incensed, raised his axe with a view to strike him; but Kârtika raised a hue and cry and interposed saying: 'O brother, why do you aim your irresistible weapon at your brother, who is your preceptor's son? It is not proper for you to do so." Then Gaṇeśa tried to compose Paraśurâma (who was flushed with anger like a red lotus and about to discharge his axe) saying 'desist,' which enraged him to such a great extent that he gave Gaṇeśa a violent push. The humiliated Gaṇeśa fell down from an immense height. But the calm and dispassionate Gaṇeśa got up and cited Dharma as his witness. He then explained the matter to Paraśurâma saying, "Lord, desist, without S'iva's permission you cannot enter. You are a guest and according to the relation established by knowledge you are also a brother of mine. You are the favorite disciple of S'iva. This is why I pocket the wrong. I am neither Kârta-Viryya nor an insignificant king. O saint, I am the son of S'iva You do not know me. Tarry a while, O Brâhmiṇ, and desist from fight. After a short time, I shall take you to Lord S'iva." Paraśurâma laughed at his words and wanted to discharge the axe. When Gaṇeśa perceived his intention, he cited Dharma as his witness and extended his proboscis for millions of yojans. He then turned it round and with it he wrapped Paraśurâma, a hundred-fold. As an eagle raises a small snake, so he raised him above and dumb-foundered him by the power of his mental abstraction. In a moment, he exhibited to him seven islands, seven mountains, seven oceans

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and the golden town. Gaṇeśa who humbles the pride of the wicked sent a thrill to all the parts of the body of Paraśurâma, paralysed his hands and feet and whirled him round and round as if he were a dull mass of earth.

19-33 The great god Gaṇeśa, in a trice, showed to him the eight lokas of the world (*viz*, Bhurloka &c) and manifested to him in this way the whole universe. He then himself drank all the seven oceans and vomited all the waters teeming with crocodiles. He subsequently thrust Paraśurâma into the waters. As he was floating on the waters in an unconscious condition, he got hold of him again and, turning him round and round, exhibited to him the Vaikuṇṭha with Nârâyaṇa and his spouse Lakṣmî. After rolling him in this way, for a while, by the powers of yoga Gaṇeśa suddenly changed the direction of his wheeling proboscis and manifested to the bewildered Paraśurâma the Goloka including Virajâ, Vrindâ-vana, Śata-S'ṛinga, the sphere of the Râsa and Lord Kriṣṇa himself, dark-blue in appearance, effulgent like millions of suns, fixed in the heart of Râdhâ, seated on a throne of gems, with His two hands holding a flute and a smiling aspect, and surrounded by cow-herds, male and female. He caused Paraśurâma to bow before the Supreme Lord again and again and himself beheld his spiritual guide (Kriṣṇa) whose sight is calculated to destroy all sins. By turning Paraśurâma round in this way he destroyed the sins incurred by Paraśurâma by the destruction of fetus and other evils acquired by him. Without suffering pain, no sin can be expiated or remitted. But Paraśuráma had not to suffer much; as the sight of Kriṣṇa removed his boundless sufferings. In a moment he was restored to consciousness. He fell flat on the ground and his stupor caused by Gaṇeśa was removed. He then recollected Lord Kriṣṇa, his tulelary deity, His amulet and His hymn, He also remembered at the time his preceptor S'iva and discharged the irresistible axe, powerful as S'iva himself and more effulgent than the midday sun of summer. At the sight of this weapon given by S'iva, his father, he rendered it ineffectual with his left tusk.

-34-42. The axe came down with a tremendous clash and uprooting the tusk went back to Paraśurâma. The gods in the sky, Bîr-bhadra, Kârtikeya, the Kṣetrapals and other attendants of S'iva raised a hue and cry and lamented in great fear. The tusk of the elephant-faced god besmeared with blood dropped to the ground with a mighty crash like a huge mountain of crystal covered with red-chalk. The earth shook at the terrible noise caused by the crash and all the residents of the Kailâsa fell into a swoon for a short time. Gaurî, the image of sleep, and S'iva, the lord of sleep, were immediately roused from slumber. Both of them courteously came out and saw before them the dispassionate, smiling and abashed Gaṇeśa with his tusk uprooted and body covered with blood. Then Pârvatî asked Kârtika what the matter was. Kârtika narrated the whole affair from start to finish. The chaste Pârvatî wept again and again in anger, clasped Gaṇeśa to her breast and addressing S'iva who alleviates all sorrow spoke to him modestly through fear and sorrow.

CHAPTER XLIV.

1-10. Pârvatî said, "O lord, people in the world know that Durgâ is your maid-servant. But the life of a maid-servant (meaning wife) who is

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not desired by her lord (husband) is useless. In the estimation of God, every thing from a mountain to a grass is equal; *i. e.* God is just to all. You ought to decide in this case who is to blame. For you are the foremost of judges. In this case, Bîr-bhadra, Kartika and your attendants are witnesses. Who will perjure himself in the matter? For they are both brethren. In matters dealing with evidence. (the saints hold in the scriptures) friends and foes should be treated on a footing of equality. Whoever voluntarily out of anger or avarice or fear gives false evidence is consigned to the Kumbhîpâka where he has to dwell as long as the sun and the moon exist. I m able personally to determine the guilt or innocence of the parties. But my orders or dictates while *you* are here will be condemned according to the S'âstras. As the fire-fly is insignificant when the sun is up, the servants do not matter in an assembly in the presence of their master. By a long course of asceticism, I have attained your lotus—feet and I am much afraid lest you might abandon me. O lord, out of affection for my son, if I have used any unbecoming words to you in anger or grief, you ought to excuse me.

11-27. If you leave me, what is the use of a son? For to a chaste and respectable woman, the husband is dearer than a hundred sons. An ill-natured and foolish woman, of low origin, slights her husband through the fault of her parents. A woman of noble rank, be her husband ugly, fallen, ignorant, poor or diseased, regards him like Viṣṇu. The fire aud the sun, though they are foremost of the effulgent, cannot even hold candle to a chaste woman in point of lustre. In this respect, she is sixteen times superior to both the sun and the fire. Devotion of a wife to her husband is sixteen times superior in merit to great acts of charity, holy acts of vow and meditation. The son, the father, the relation or the brother of a woman cannot excel her husband, *i. e.*, is not dearer to her than her husband." Durgâ having said so saw that Paraśu-râma was ministering to the feet of S'iva. Whereupon she said to him fearlessly thus: "O blessed Paraśurama, you are a learned Brâhmiṇ by origin. You are the son of Jamadagni and the principal disciple of lord S'iva. The chaste Reṇukâ who sprang out of the digits of Lakṣmî was your mother. Your maternal grand-father was devoted to Viṣṇu; and still more devoted to him was your maternal uncle. You are the son of the daughter of a king descended from Manu; and the valorous king Viṣṇu-Jaśâ was your maternal uncle. But I do not know through whose fault you have become so haughty and violent. Those persons who contaminate others with their vices or by their vicious examples are very pure in your estimation. After having acquired the infallible axe through the favour of the all-merciful lord S'iva, you have been puffed up with conceit; and you first tested the efficacy of the weapon at the expense of the Kṣartiyas and then at the cost of your preceptor's son. You ought to pay fee to your religious preceptor for the knowledge acquired by you. Did you pay that fee (knowing as you do the S'âstras) by breaking the tusk (tooth) of his son? Why do you not behead him now? You have subdued Gaṇeśa and yet you have the face to meet us here. For this fault of yours you will never be held auspicious by the people nor will you be worshipped by any one in the world. By the might of this irresistible axe and by the grace of S'iva, a jackal or a cat may kill a lion or a tiger. Gaṇeśa can kill millions of Paraśurâmas like you. But as he is the foremost of those who subdued

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their passions, he does not kill even a fly. He is the outcome of the digits of Lord Kriṣṇa and is as valorous as He. On this account, the gods who have sprung only from one digit of Kriṣṇa worship Gaṇeśa first of all.

28-44. By austere rites and vows and through the grace of S'iva, I have obtained Gaṇeśa as my son. There can be no pleasure without pain." So saying, Pârvatî angrily rushed to kill him. Paraśurâma also at heart bowed to his religious preceptor and remembered Hari. Anon, the goddess saw before her a Brâhmiṇ boy, dwarfish in size and valorous like millions of suns. His teeth, clothes and sacred thread were white. He was decked with sandal-mark on the forehead, a wreath of wild flowers round his neck, armlet and, bracelet. He was cheerful, lovely and adorned with wreaths of gems, anklet diadem and ear-rings. With the left hand, he was pointing to the devoted Paraśurâma the Mudrâ (a sign made by intertwining the fingers in religious worship) of patience; and with the right hand, he was pointing out to him the mudrâ giving him assurance of his safety. He was surrounded by the smiling children of the Kailâśa and joyfully beheld by every body. S'iva, as soon as he saw him, reverentially bowed low to him with Pârvatî, his children and his adherents. The boy blessed them all. All the other boys were frightened and astounded at the sight of the new comer. Then S'iva respectfully worshipped him with sixteen ingredients according to the S'âstras and with a thrill of joy in his body adored him according to the hymn as stated in the Kâṇwa-S'âkha. He then said thus to the Supreme Being seated on a throne obscuring every thing by the lustre of His body: "To question those who take delight in self (who are self contented) is a mockery. It is idle to enquire of the welfare of those who are supremely good and the source of all welfare. O Brahma, my life has been rendered blessed to-day : for I have got you as a guest at my place. My services have proved fruitful. You are the eternal and merciful Lord Kriṣṇa. You incarnated yourself in the sacred land of India for the preservation of mankind. A man who worships a guest practically worships the gods. One who pleases a guest pleases Lord Hari.

45-57. The hospitality accorded to a guest is sixteen times superior in merits to ablutions in all holy waters, fastings, initiations in every sacrifice, asceticism and casual or permanent rites. If such a guest leaves the house of his host in anger and disappointment, the religious sanctity or merit accumulated by the latter in ten millions of years disappears. A Brâhmiṇ who murders a woman, a cow, or a Brâhmiṇ; a person who cohabits with his preceptor's wife; a person who slanders his parents or his elders; a murderer; a person who does not observe his daily rites; one who cuts off the holy fig tree; a liar; one who speaks ill of God; one who purloins the property of a Brâhmiṇ or deposited wealth; a perjurer ; one who injures one's friends ; a wrong-doer; a Brâhmiṇ who causes the bullocks to bear a burden ; a cook; one who burns corpses; a village priest officiating at a sacrifice; a Brâhmiṇ who co-habits with a S'ûdra woman or eats the food of a S'ûdra or the food connected with the funeral ceremony performed by a S'ûdra ; a person who sells his daughter or the name of Hari or lac, meat, iron, sesamum, salt, cow, horse or quick-silver; a Brâhmiṇ who does not serve Hari on the day of Ekâdaśî, these are very great sinners who are consigned to the hell called the Thread of

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Time where they dwell for a hundred years of Brahmâ. But he who disappoints a guest is a greater sinner than the persons last-named." Lord Kriṣṇa was pleased to hear the words of S'iva and answered in a voice deep like that of the clouds thus: "I know what is the vow about and have arrived here to rescue Paraśurâma who is devoted to Lord Kriṣṇa. The worshippers of Kriṣṇa never come to grief. My Sudarśaṇa can preserve them from all dangers except the wrath of their guru.

58-71. I cannot, indeed, preserve them from *his* wrath; for insult to the guru is the most abominable of all sins in the world. Whoever does not serve his guru is the greatest sinner. The father is adorable, as he begets the issue and shows him the world. The father, for the preservation of his issue and multiplication of his race, is also called Prajâpati (or lord of creation) The mother who wields the child in her womb and represents the earth is a hundred times more respectable. But he who gives food to any body for his maintenance is a part of Viṣṇu and a hundred times more venerable than the mother. For without food, it is impossible to live. The tutelary deity, however, is a hundred times more adorable than the last-named. But the religious preceptor, the source of knowledge and mantras, is the best of all. For he opens the eye of wisdom; and with the light of the lamp of wisdom he dispels the darkness of ignorance. There can be no friend greater than the guru. Through the influence of his mantra, by means of asceticism a man obtains his desired end, omniscience and all kinds of perfection. He is able to conquer the world by means of the knowledge imparted to him by his guru. Who can be a greater friend than the guru? A man who, being blinded by the conceit of learning or pride of wealth, does not worship his guru is certainly guilty of the sin of Brâhmiṇ slaughter. Whoever behaves with his guru (be he poor, fallen or insignificant) as if the latter were an ordinary human being is never consecrated though he may bathe in all sacred rivers and is not privileged to perform any sacred work. O S'iva, a man who, though competent, does not fraudulently support his parents, wife, preceptor or preceptor's wife is likewise one of the greatest sinners. The guru is Brahmâ, Viṣṇu, S'iva, the eternal Brahma, Indra, the Sun, the Moon, the Wind and the fire.

72-98. There is no religious book greater than the Vedas, there is no god superior to Lord Kriṣṇa; there is no river more sacred than the Ganges; no flower better than the holy basil; none more forgiving than the earth; and no relation dearer than the son. There is no power greater than destiny; no vow greater than the Ekâdaśî; no stone greater than the S'âl-gram (holy stone) and no land better than India. As the Vrindâ-vana is the best of all the holy places, as Kâsî pre-eminently gives redemption, as Pârvatî is the chastest of all the females in the world, as knowledge excels all other friends, so the guru is superior to every being. The son and wife of a preceptor are as adorable as the preceptor himself. Paraśurâma has just incurred a sin by slighting the son and the wife of his religious preceptor: and for the atonement of that sin I have personally come to your house." Then Lord Viṣṇu spoke to Durgâ words replete with truth. He said, "O Durgâ, I am going to make a statement to you fraught with usefulness and ethical maxims. Just listen to me. To you, Paraśurâma is the same as Gaṇeśa and Kârtika. Mahâdeva or yourself is not partial to any of them. O mother omniscient, do therefore as you

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think proper. As ill-luck would have it, the brethren have fought with one another. Who can resist the course of destiny? Destiny is the most powerful of all agencies. O fair daughter, read the Vedas and you will find that your son is celebrated by the name of one-tooth which is one of the eight names of Gaṇeśa, (*viz*, Heramba, Lambodara, &c). Now, O mother, spouse of Hara, hear the meanings of the names, for they are calculated to remove calamities. Ga means knowledge; and Na means redemption. I bow to Gaṇeśa who gives both, *i. e.*, knowledge and redemption. Eka means principal; and Danta means might; I bow to Eka-danta who is vested with the greatest might. He means poor and ramba means preserver; I bow to Heramba the preserver of the poor. Vighna means danger and Nâyaka means removal: I bow to Vighnanayaka, the remover of danger. His belly was enlarged, being stuffed with the food given to him by Viṣṇu and his father; hence I bow to that big-bellied god. I bow also to S'ûrpa-karṇa (who has ears like the winnowing basket and who is the source of prosperity and wisdom). I bow to Gajânana (whose face is like that of an elephant) decorated with the flower of Pârijâta which was cast on his head by the saint Durvâsâ. He manifested himself in the house of S'iva before Kârtika or Guha turned up there. Hence he is called Guhâgraja, or the elder brother of Kârtika; I bow to him. First, O goddess, see his eight names in the Vedas and then get angry, if you please. Whoever in the morn, eve and noon reads the above hymn of eight names secures happiness and victory everywhere. Obstacles vanish at his sight, like snakes before the divine eagle. By the grace of Gaṇeśa, he acquires profound wisdom. Any one who desires to have a son or a fair wife gains his object; and even a stupid man acquires poetical genius by virtue of the hymn.

CHAPTER XLV.

1-20. Viṣṇu consoled Pârvatî and next addressed Paraśurâma using words pregnant with ethical maxims and fraught with good results. He said, "O Paraśurâma, you are aptly guilty according to the S'âstras, when you have broken the tooth of Gaṇeśa in anger and are hostile to him at this moment. You should therefore adore Gaṇeśa according to the ode stated by me and thereafter you should worship mother Durgâ according to the method prescribed in the Kâṇwa-S'âkha. She represents the intellect of Lord Kriṣṇa. If she is angry with you, you will lose your intellect. She represents all energy. The world is vested with force, on her account. Brahmâ is unable to create without her help. Brahmâ, Viṣṇu and S'iva are the outcome of this goddess. O saint, in days of yore, when the gods were attacked by the demons in war, this goddess manifested herself from the valour of the gods; and at the command of Lord Kriṣṇa, she slew the demons, restored to the gods their position and was subsequently born as the daughter of Dakṣa as the result of his ascetic devotions. She was wedded to S'iva, but being mortified by the slanders to which her husband was subjected, she committed suicide and was subsequently born out of the womb of the wife of Himâlaya. By a course of religious devotions and rites, she obtained S'iva, the lord of the chief yogis, as her husband, and by the adoration of the Supreme Lord Kriṣṇa, she obtained Gaṇeśa, the outcome of the digits of Kriṣṇa, as her son. Lord Kriṣṇa Himself

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has descended here as the son of Pârvatî. Just bow down to her and with folded palms worship the benefactress of the world, the mistress, the cause, the source of all prosperity, as well as the outcome of prosperity with that ode which S'iva, (being deputed by Brahmâ on the occasion of the destruction of the demon Tripura) had composed." So saying, Kriṣṇa went back to the mansion of Lakṣmî. Paraśurâma then bathed in the Ganges, put on washed clothes, with folded palms saluted his spiritual guide, rinsed his mouth, reverentially bowed to the goddess, and with streaming eyes and with a thrill of raptures agitating his frame prepared to adore Durgâ, (the source of the fourfold objects of human pursuit) with the hymn given to him by Viṣṇu. Paraśurâma said, "O Durgâ, in days of yore, in the Goloka, you emanated from the body of Lord Kriṣṇa when He resolved to create the world. Decked with clothes and ornaments, you are effulgent like millions of suns; and your apparel, pure like fire, coupled with your gentle smile, has added grace to your person. You are in the prime of your beauty; your forehead is marked with vermilion and your fair lock is covered with a jasmine wreath.

21-42. What an ineffable grace your appearance wields! You give redemption to those who desire it. You are the dispenser even of Mahâ-Viṣṇu. Every one at the time was spell-bound at the sight of the universal enchantress, *i. e.* yourself. In the beginning just as you appeared in the sphere of the Râsa, you ran towards Kriṣṇa with a smiling face. Hence savants call the primordial Nature Râdhâ. Then Lord Kriṣṇa called you and impregnated you with semen. That semen, developed into an egg; and from that egg came out the great Virâṭa who holds a world on each of the pores of his skin. The breath which you exhaled at the time of sexual intercourse developed into the wind which sustains the universe. The perspiration of your body at that time deluged the Goloka and in the shape of water became the container of the universe. Then you divided yourself into five parts or forms. Out of them, Râdhâ is the deity presiding over the life of Lord Kriṣṇa and is, according to historians, dearer to him than His life. The next form, Sâvitrî, is the mother of the Vedas and presides over the Vedas. The third is the form of the tranquil and virtuous Lakṣmî who presides over fortune. The white form that presides over the S'âstras and is the mother of saints is called Saraswatî. The form that presides over knowledge, intellect and absolute energy and is the source of all prosperity and good is called Sarva-Mangalâ. That universal benefactress Sarva-Mangalâ in your person is now residing in the house of the great benefactress S'iva as the source of all good, the image of all good and friend of all good. Mother, with S'iva you are S'ivâ; with Nârâyaṇa, you are Lakṣmî and Sâvitrî, the mother of the Vedas: with Brahmâ, you are his spouse Saraswatî. With the eternal, supreme, perfect and absolutely happy Kriṣṇa, the lord of the Râsa, you dwell in the shape of Râdhâ. The goddesses are the digits of your digits. All women have sprung out of your digits. You are the seed (cause) of everything. You are the shadow to the sun, the enchanting Rohiṇî to the moon. You are S'achî, the wife of Indra; Ratî, the wife of Kâma; you are also the spouse of Varuṇa and the Wind: you are Swâhâ, the wife of the Fire-god; you are Sundarî, the wife of Kuvera; Susîlâ, the wife of Yama; Kaitavî, the wife of Nirita; S'asîkalâ, the wife of Îśâna; S'atarupâ, the wife of Manu; Devâhûti, the wife of Kardam; Arundhatî, the wife of

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Vaśiṣṭha; Aditi, the mother of the gods; Lopâ-mudrâ, the wife of Agastya; Ahalyâ, the wife of Gautama. You are Gangâ, the refuge of all, Tulsî and all other sacred rivers. Mother, these and all the women of the world have sprung from your digits. You are the household goddess of fortune to the house-holders, the royal goddess of fortune to the kings. You are the devotion of the devotees and the Gaetrî of the Brâhmiṇs.

43-60. You are the symbol of virtue to the saints and the seed of dissension to the wicked. You are above all attributes. You are the very embodiment of light. You represent the energy of those who are vested with attributes. You are the light of the sun, the heat of the fire, the coolness of the water and the grace of the moon. You are the smell of the earth, the sound of the sky, the hunger and thirst of animals and energy of every kind. You are the essence of creation, you represent the intelligence, memory, intellect and knowledge of the savants. You represent that auspicious knowledge or Mantra which Lord Kriṣṇa gave to S'iva and by virtue of which S iva has become the conqueror of the world. You represent the energy of creation, preservation and destruction vested in Brahmâ, Viṣṇu and Maheśa respectively. I bow to you. I bow to that goddess who relieved from fear Brahmâ when he was trembling before the might of Madhu and Kaiṭava. I bow to that goddess who imparted vigour to Lord Viṣṇu when he was fighting with the demons, Madhu and Kaiṭava. I bow to that goddess who was remembered by S'iva while he fell with his chariot from the sky in the hideous battle which he fought with the demon Tripura. I bow to Durgâ who was adored by S'iva in that emergency, while riding on the back of Viṣṇu in the guise of a bull and by whose might he was able to kill the demon. I bow to Durgâ at whose command the wind constantly blows, the sun gives heat, Indra showers rain, time wanders continually here and there; and death frequents animals: by whose command, the creator creates, the preserver preserves and the destroyer destroys the universe. I bow to Durgâ without whom the effulgent and transcendental Lord Kriṣṇa even is unable to create. O mother of the universe, preserve me by all means; pardon my faults. A mother is never offended at the faults of her children." So saying he fell prostrate at her feet and wept again and again. Then Durgâ was pleased and affectionately said thus, "Child, you will be immortal. Be of good cheer. Let victory always attend you every where, by the grace of S'iva. May the omniscient Hari remain always pleased with you and may your faith in Lord Kriṣṇa and your auspicious preceptor S'iva be firmly established in your heart!" Durgâ thus not only gave him assurance of safety but granted him the following boon also.

61-76. She said "A man who has firm belief in his household god and religious preceptor cannot die, even if all the remaining gods become displeased with him and try to kill him. You are devoted to Lord Kriṣṇa. You are the favourite disciple of S'iva and you are adoring his wife. Who can destroy you in the world? No sort of evil can befall the worshippers of Kriṣṇa in particular. Those who worship other gods are not exempt from danger. When the powerful moon is pleased with a fortunate individual, what can the feeble stars do, even if they are displeased with him? If the king in council is pleased with any one, he becomes prosperous. What can the weak servants of the king do, if they are displeased with him?" Pârvatî being propitiated

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said so to Paraśurâma and blessed him and entered into her house. Then the name of Hari was shouted repeatedly. Whoever at the time of worship, departure or in the morning reads the above hymn as stated by Kâṇwa-S'âkha surely gains his desired object. Any one desiring to obtain a son or a daughter or to acquire knowledge or to gain adherents or to recover a lost kingdom secures the end which he has in view, by the perusal of the above ode. The preceptor, god, king or a friend, however much he may be displeased with a person, is easily propitiated if the offender reads the above hymn. A man oppressed by robbers, bitten by a snake, attacked by enemies or afflicted by disease gets rid of his calamities by virtue of this ode. In the court of justice, in the funerals, in jail, in confinement or while drowning in the water, a man is rescued from his peril if he reads the hymn. A woman separated from her husband, son or relation is reunited if she recollects the above hymn. A woman who subsists upon the diet of mere *ghee* and boiled rice and reverentially listens to the hymn for a year gives birth to a son, (wise, good and longevous) though she may be barren. A woman disliked by her husband secures his favours by listening to it for six months. A woman who has got only one son and is otherwise barren, or a woman whose son is dead surely gets a son if he listens to the ode reverentially for nine months. A woman who gets only daughters and no sons will surely get a son if she worship Durgâ on a jar and listen to the above hymn for five months.

CHAPTER XLVI.

1-17. Nârâyaṇa said: "Paraśurâma after having worshipped Durgâ, worshipped Gaṇeśa also with a delightful heart according to the hymn as recited by Lord Hari. He reverentially worshipped him with several sacrificial offerings, frank-incense, lamp, perfume and all ingredients except the holy basil. By the command of S'iva, he worshipped his brother Gaṇeśa, bowed to his preceptor and Pârvatî and prepared to go. Nârada asked: "Why did Paraśurâma exclude the holy basil from flowers and ingredients of sacrificial offering in his worship of Gaṇeśa? Tulsî (the holy basil) is the most lovely, blessed and venerable of flowers. Why did not Gaṇeśa accept this holy and essential flower?" Nârâyaṇa answered: "O Nârada, I am going to describe the mysterious, interesting, ancient history relating to the time of the Brahma-Kalpa. Once upon a time, Tulsî (devoted to Nârâyaṇa) in the prime of her beauty and youth while wandering through the places where pilgrims resort beheld the youthful, graceful, holy, smiling Gaṇeśa in yellow on the coast of the Ganges. His entire body was besmeared with sandal paste. He was clad in a crimson dress and he was adoring the lotus feet of Lord Hari the recollection of which dispels rebirth, death and decrepitude. When she saw the dispassionate Gaṇeśa, the lord of the chiefs of the preceptors, the best of those who subdued their passions, a deity who could not possibly be won over or enticed by beauty, she was excited with lust and addressing him said thus, "O you of tranquil mien, elephant-faced god, what are you meditating about? Why is your belly so huge? Why is your face like that of an elephant? O blessed god, why have you got only one tooth? What

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THE BRAHMA-VAIVARTA PURÂṆA.

KRISNA JANMA KHANDA.

(The part or canto relating to the birth of Lord Krisna.)

CHAPTER I.

1-9. You should first bow to Nârâyaṇa, Narottama, Nara, the goddess Saraswatî and Veda-vyâsa and then pronounce "victory." Nârada said, "Lord, at first I heard the most wonderful and lovely Brahma-Khaṇḍa (part relating to Brahma) from the lotus-mouth of Brahmâ. Then, at his command, I came to you and duly heard from you the excellent *Prakriti* Khaṇḍa, (the part relating to Nature). Afterwards I heard from you the part of Gaṇeśa, which is preventive of death. And yet my mind is not satisfied. It hankers after more knowledge. I am your submissive, devoted disciple. Kindly relate to me that part of the Purâṇa which relates to the birth of Lord Kriṣṇa; which is preventive of death and rebirth; which is the lamp of wisdom; which cuts asunder the ties of Karma; which inspires faith in Hari; which produces asceticism in the mind and removes the attachments of the world; which is the source of redemption and the means of crossing the sea of the world; which is the panacea of all diseases; which is a stepping-stone to the attainment of the lotus feet of Hari; which is the life of the Vaiṣṇava and the most sacred thing in the world. By whom was the perfect and supreme Lord Kriṣṇa besought to descend to the mortal world? In what age, for what reason and in what place did He manifest Himself? What were His parents, Vâsudeva and Devakî?

10-22. In what family was He born and how did He bewilder the world by his illusion? Why through fear of Kaṃsa did He leave the room where He was born and go to Gokula? Why was that fearless Being afraid of a worm like Kaṃsa? What did Hari do in the guise of a cow-herd in Gokula? Why did the Lord sport with the milk-maids? Who were Nanda, Yaśodâ, the milk-maids and the young milkmen? What acts of sqanctity or merit did they perform? How could the virtuous Râdhâ who used to wander in the Goloka be the favourite of Kriṣṇa in the Vraja? How could the milk-maids secure the company of the Supreme Lord who is almost inacessible even to the devotees? Why did Kriṣṇa abandon the milk-maids and go to Mathurâ? What methods did He adopt to relieve the earth of her burden before He went back to the Goloka? O merciful and blessed lord, deign to give me wisdom by reciting the narrative of Hari which like scissors snaps asunder the ties of worldly enjoyments; which, like a flame of fire consumes the fuels of sin; which exempts the audience *i. e.* the listners from sins accumulated by them in millions of years and gives them redemption; which is pleasing to the ears like drops of nectar; which removes oceans of calamities and serves as a boat to people trying to cross the ocean of the world. The gift of knowledge is an act sixteen times superior in point of merit to devotion, recitation of Hari's name, great acts of charity, pilgrimage, the study of the Vedas, the vow of

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abstinence, and initiation in all sacrifices. I have been sent by my father Brahmâ to you to acquire wisdom. Who does not wish to drink the ocean of nectar, if it is within his reach?

23-34. Nârâyaṇa said, "O consecretor of your family, truly are you blessed. Nay, you are virtue incarnate. You wander, here and there, to purify the hearts of the people. A man's heart is revealed by his words. A man's heart is disclosed by the following, *viz* his pupil, wife, daughter, daughter's son, friend, son, son's son, words, valour, fame, prosperity, wisdom, water and knowledge You have been redeemed in your life-time; you are a saint devoted to Hari. You are consecrating the earth, (the harbour of all creatures) with the dust of your feet. By the display of your form, you are purifying the three worlds; this is why you desire to attend to the narratives of Hari. The place where Hari's account is recited is visited by gods, Munis and all the holy shrines of the world. The saints, by attending to the recitations of Hari's account, ultimately attain a position free from all danger: and the place where it is recited is turned into a shrine or holy land. He who recites it not only sanctifies the audience but hundreds of his own ancestors. One who queries on subjects relating to Hari at once consecrates one's geneology. The audience likewise consecrate their own families and friends. A man who drinks the nectar of the name of Hari consecrates his birth in India which he has been able to assume by a process of endless devotions. There are nine indications of the faith in Hari. They are as follows: adoration of Hari, his worship, the recitation of his mantras, his service, his recollection, recitation of his hymns, listening to a description of his attributes, surrender of self to Hari and his bondage.

35-47. A man devoted to Hari is free from danger and becomes longevous. Yama cannot go to him as the snakes can not approach the divine eagle Hari never quits his vicinity or neighbourhood and he quickly attains all sorts of perfection (Animâ, &c). The wheel of Sudarsaṇa, at Hari's command, wanders by his side, day and night, to preserve him. No one is able to injure him. As the grasshoppers do not go to the fire, so the myrmidons of Yama do not approach him even in dream. He is not visited by disease, danger, grief or any sort of obstacle; death cannot touch him through fear. The gods, saints and adepts are all pleased with him. By the grace of Hari he is free from fear and remains ever happy. It is in the fitness of things that you are anxious to listen to Hari's narratives. This causes no surprise; for you have sprung out of the mind of Brahmâ. A man's mind is moulded according to his origin. Your father Brahmâ has become the creator by ministering to the lotus-feet of Hari. He who cherishes for Hari the nine kinds of faith as specified above, who is fond of the narratives of Hari, whose mind is immersed in Hari, who feels a thrill of raptures in his body and sheds tears at the mention of his name is styled a Bhakta (adherent of God) by the savants. He too, is a Bhakta who, internally and externally, regards his family and children as the creatures of Hari. He who is kind to all creatures and regards the world as full of Kriṣṇa is the best and wisest of the Vaiṣṇavas. Whoever in solitude, in a place where pilgrims resorts cheerfully adores the lotus feet of Hari is a Vaiṣṇava.

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48-58. He truly is a very wise and holy Vaiṣṇava who constantly recites Hari's name and his mantras and sings his glory; who listens to his odes; who is delighted to dedicate sweet things which he obtains to the feet of Hari; who, externally, reaps the consequences of his acts done by him in his previous birth, but who internally, day and night, either asleep or awake, is absorbed in the meditations of Hari, and into whose ears the mantras relating to Hari have been poured by the mouth of his spiritual guide A devoted Vaiṣṇava redeems seven ascendants and seven descendants in his own line, seven generations in the line of his maternal grand-father, his sister, mother mother's mother, wife, daughter, friend, pupil, daughter's son, servant, servant's son &c. The shrines or holy places always desire the sight or the touch of a holy Vaiṣṇava; because the sins committed in such places are destroyed by their association with him. The place where a Vaiṣṇava dwells even for so short a time as is necessary to milk a cow is turned into a holy land courted by pilgrims. If a person dies in such a place, he is redeemed in the same manner as a dying man is redeemed if in a state of consciousness he recollects the name of Hari on the bosom of the Ganges. The very breath of the Vaiṣṇavas destroys sins like the forest of the holy basil, the cow-pen, the holy temple of Kriṣṇa, the Vrindâvana, Haridwâra, or other holy places or ablutions in sacred streams.

59-65. The touch of a Vaiṣṇava scares away sins just as a flame of fire destroys hay. If a man only beholds a Vaiṣṇava passing by his side, the sins accumulated by him in seven previous births are certainly consumed. Whoever slanders Hari or the holy—minded Vaiṣṇavas loses all the religious sanctities or merits which he accumulated in his previous hundred births. He is bitten and devoured by worms and continues to rot in the dreadful hell called the Kumbhîpâka so long as the sun and the moon exist. The very sight of this hell extirpates all his merits or religious sanctities. A wise man happening to see this hell is purified by ablutions in the Ganges and by the sight of the sun. A sinner is redeemed by the touch of a Vaiṣṇava; and Hari who presides over the mind destroys his sins. O Nârada, I recited to you the virtues of Viṣṇu and a Vaiṣṇava. Now I am going to describe to you the diversions afforded by the history of the birth of Kriṣṇa. Please listen with rapt attention.

CHAPTER II

1-12. Nârâyaṇa said: "I am going duly and carefully to refer you to those at whose entreaties Lord Kriṣṇa descended to the earth, to the deeds which the Lord performed before he went back to the cow-world and to the methods which he adopted for the destruction of the wicked. At first, I shall dwell upon the subject of the arrival of Lord Kriṣṇa in the Vraja, his rustic dress and upon the causes which led Râdhâ to assume the form of a milk-maid. While I gave you the account of S'ankhachûḍa, I alluded to the subject very briefly. Now I am going to give you the details. Please listen. In days of yore, there was a quarrel in the Goloka between Râdhâ and S'rî-dâma. By Râdhâ's curse, S'rî-dâma was born as S'ankha-chûḍa. Then S'rî-dâma also cursed Râdhâ saying, "You will be born as a woman and wander over the

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earth as a milk-maid." Râdhâ was afraid of the curse and said to Lord Krishna, thus: "S'rî-dâma has cursed me. O destroyer of fear, what means shall I adopt? How can I live without you? A moment without you, O Lord, appears to be a hundred ages. A moment's separation from you consumes my mind. Like the red-legged barta-velle, my eyes constantly drink the nectar of your face which resembles the full moon of autumn. You are my life, soul, vision and eye. I am merely the body. Lord, my heart is set upon you and whether asleep or awake, I constantly recollect your lotus feet. My master, I cannot live without serving you for a single minute."

13-24. Lord Krishna thereupon consoled her, held his beloved to his breast, gave her assurance of safety and said, "Fair one, in the Varâha age, I shall descend to the world. It has been pre-destined that you will go with me and have your birth there. Goddess, there I shall go and make merry with you in the forests of Vraja (enclosure of the cow-herds). You are dearer to me than my life. Why should you fear, when I am by your side? So saying Lord Hari paused. This is why the Lord of the universe went to Gokul, the abode of Nanda. Krishna who dispels the fear of mankind does not fear any body. Simply on the groundless plea of fear he went to Râdhâ. In the guise of a cow-herd, to fulfil his vow he sported with Râdhâ and the cow-herdesses. Lord Krishna, entreated by Brahmâ, descended to the earth and after having relieved the earth of her burden, went back to his destination. Nârada said, "Kindly tell me briefly what led to the quarrel between Râdhâ and S'rî-dâma? You alluded to the subject briefly. Now, describe it to me in detail." Nârâyana said, "Once upon a time, Lord Hari was ranging at pleasure in a solitary forest in the sphere of the Râsa. The excess of his enjoyments with Râdhâ rendered him unable to distinguish between ego and other objects. Suddenly he quitted Râdhâ who was not yet satisfied and went to other nymphs with a view to sexual intercourse. At that time, Virajâ (who was as much desired by Lord Krishna as Râdhâ) with millions of her fair female associates was dwelling at Vrindâvana. Virajâ more beloved to Krishna than his life, the best of damsels, the most blessed, seated on a throne of gem beheld Hari by her side.

25-38. Lord Krishna also beheld Virajâ who was lovely like the autumnal moon, who was in the prime of her beauty and had a smiling aspect, who in fine dress and decked with gems was casting arch glances at the lord. She is always sixteen years old. When Hari saw that her body was agitated with passion he at once cohabited with her on the platform paved with gems. Virajâ with Lord Hari, fair as a hundred Cupids in her embrace, fainted through the excess of pleasure. The female associates of Râdhâ when they saw this informed Râdhâ of the matter. Râdhâ thereupon highly incensed lay down on the bed. Her eyes flushed and looked crimson like a pair of lotuses. She wept loudly and said, "Can you show me Krishna enamoured of Virajâ? If you are speaking the truth, come along with me and I shall duly punish both Virajâ and Krishna? Who can save Virajâ, if I chastise her? Let my favourite attendant—maids fetch to me that Virajâ and Hari. O maids, you must not allow that smiling Hari (whose heart is crooked like a jar of poison with honey at the mouth) to come to my house. At present accomodate him in my beautiful pavilion." Some of the cowherdesses were frightened at

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her words and, modestly bowing and with folded palms spoke to her thus, 'I shall show you Virajâ with the Lord.' The fair Râdhâ ascended her car and being attended by thirty millions of waiting maids went to the mansion of Virajâ.

39-58. The car was constructed with emerald. It was bright like millions of suns. It was adorned with thirty millions of diamond jars, pictures and flags. It had a hundred thousand wheels and was as speedy as the mind. It was beautiful and decked with columns of excellent gems. The interior of the chariot was decked with lovely rubies. On the upper side of the wheels, there were constructed many images with ringing anklets of gem round their feet. The top of the chariot was covered with gems. The chariot contained a hundred thousand cells of gem, furnished with excellent apparels, jars of emerald and several objects suited to sensual enjoyment. The chariot was decked with bed—steads and caskets of gems : it was red like saffron; it had millions of stair-cases constructed with gems and was inlaid with different kinds of precious stones (*viz*, Syamantaka, Kaustubha, Ruchaka, &c). It contained many forests and ponds teeming with millions of lotuses. The summit of the car was constructed with emerald and decked with jars. It was seven yojans high: (a yojan is equivalent to nine miles nearly). It was ten yojans broad. It was decorated with countless wreaths of Pârijat, Kunda, Oleander, Yuthi, fragrant yellow flower called Champaka rose, chestnut, Mâdhavî, (the spring creeper), jasmine, Mâlatî and Kadamba. It contained flower-gardens or orchards, ponds and groves. It was the best of all the chariots and was as speedy as the wind. It was covered with thin, fine sheets of cloth and contained millions of diamond looking-glasses. It was besmeared with sandal, aloe, musk and saffron. It contained diamond Muṣṭi-deṣa (*i. e.* the middle of a bow or that part of it which can be grasped in the hand) and countless white chowries. It was decked with thirty millions of bedsteads, ten millions of bells and countless flags. It had bedsteads containing pillows of champaka-flowers besmeared with sandal and saffron. These bedsteads were furnished with excellent coverings, apparels and sheets of cloth and pre-eminently fitted for sexual intercourse. The car also contained other objects not heard of or seen before.

59-68. The goddess Râdhâ hastily descending from her car went to the diamond mansion of Virajâ. At the portal of this mansion she saw S'ri-dâma, the benefactor of Lord Kriṣṇa. whose face was beaming with smiles and who was surrounded by a hundred thousand cow-herds. At this sight her face flushed red with anger and she said thus : "Thou servant of a debauchee, avaunt! Quit my sight. I shall see what sort of spouse thy master has got. Is she even fairer than myself ?" The very powerful S'ri-dâma with the staff in his hand thereupon fearlessly confronted her and did not permit her to enter. The waiting maids of Râdhâ, with their lips quivering with anger at his words, forcibly dragged S'rî-dâma devoted to his lord into the mansion. Hari, the ranger of the Goloka, as he heard the noise, perceived that Râdhâ was angry and disappeared. Virajâ was so much afraid that in spite of the disappearance of the Lord, she committed suicide by dint of her yoga. Her body was turned into a river which surrounded the Goloka like a circle. It was ten yojans in

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breadth and very deep and in length it was ten times as much. It was very lovely. It was converted into a mine of gems.

CHAPTER III

1-14. "O Nârada, when Râdhâ did not find Hari in that mansion of pleasure and saw that Virajâ was changed into a river, she returned home. Krisna finding that his virtuous darling Virajâ was reduced to that condition, began to lament loudly saying, "Dearest and best damsel that I love so much, deign to come to me. How shall I be able to sustain my life without you? You are the very personification of chastity. By my blessing, you will be the presiding deity of the river and turn into a nymph more beautiful and lucky than your former self. O chaste one, your former self has been turned into a river. Now assume a new shape, get up from the river and approach me." Thereupon, the smiling Virajâ, in yellow dress, beautiful like Râdhâ, came out of the river and cast a glance at Hari, the lord of her life. She was bending with the weight of her buttocks and loins. She had a rising breast. Her gait was that of an elephant. She was the most honourable of the honorable nymphs, and the fairest of the fair. The grace of her body was like the hue of Champaka; her lips were like bimbas; her teeth were like grains of pome granate; her face was like the full moon; her eyes were like blooming lotuses; her forehead was marked with vermilion and musk. She was decorated with graceful leaves and her head was decked with a charming chignon. The ornament constructed with the pearl produced in the head of the elephant was suspended on the front of her nose. Her neck was adored with a garland of pearls. Her arms were decked with armlet, brace-let and S'ankha (ornament made of shell for the wrists of women). She was also adorned with the tinkling girdle of small bells and anklets. The lord of the universe at the sight of the lustful Virajâ at once clasped her and kissed her, again and again.

15-31. The Lord finding the maiden in solitude cohabited with her in various ways. Then the attractive and chaste Virajâ who was in her menses was impregnated with the irresistible semen discharged into her womb by Hari. She wielded the burden of pregnancy for a celestial hundred years. There she gave birth to seven beautiful sons and spent her days happily in their company. Once upon a time, the chaste Virajâ, excited with lust, was again flirting with Hari when her youngest son, being oppressed by his elder brothers, came to the lap of his mother. The merciful Hari seeing that his son was frightened quitted the soceity of Virajâ. Virajâ took the child in her lap. She consoled him and thereafter could not find Hari by her side. Her passion not being gratified, she wept much and in anger cursed her son thus: "You will be turned into an ocean of salt. No one will drink your water." And then with reference to all her sons she said, O fools, descend to the earth. Let the ocean of salt go and dwell in the lovely Jambu island. You shall not remain there together; you must reside in different places. O my sons, dwell in different islands and sport in solitude with the rivers of those islands which will respectively be assigned to you." Thus she cursed her other sons also. By the curse of his mother, the youngest son was turned into an ocean of salt. He went and informed his elder brothers of the curse pronounced by

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their mother. They in sorrow approached their mother and, having respectfully bowed to her, descended into the earth. These seven brothers according to the position allotted to them respectively, occupied the seven islands of the globe; and from the youngest to the eldest each brother successively increased double in size, as he attained the form of an ocean. The oceans were as follows: salt, sugarcane, wine, clarified butter, curd, milk and water. The waters of these oceans are used merely for cultivation. These boys surrounded the world of the seven islands with seven oceans and in great mental agitation lamented their mutual separation and the separation from their mother.

32-41. The chaste Virajâ, also much afflicted, lamented the loss of her sons. Her sons also deeply lamented their separation from Hari and lost their consciousness. Lord Hari came to know that Virajâ was overwhelmed with grief and he came to her again. Virajâ when she saw him was consoled and cheered up. Excited with lust, she took him in her arms and indulged in amorous sports. Lord Hari was pleased with her, though she abandoned her sons. He then blessed her saying, "My beloved, I shall surely come to you. You will be as dear to me as Râdhâ and you will always be able to preserve your sons." The associates of Râdhâ went and reported to her what Kriṣṇa had said to Virajâ. Râdhâ was much offended and went to sleep in anger. In the meantime Kriṣṇa, came to her and accomodated himself along with S'ridâma at the threshold of her mansion. Then Râdhâ, the lady of the Râsa, as she saw Kriṣṇa used to him unpleasant words. She said, "O Hari, you have got spouses in the Goloka better than myself. Please go to them. What have you got to do with me?

42-55 Virajâ, through my fear, died and took the form of a river; and yet you are frequenting her company. You should get a temple constructed at her coast and dwell there like her husband in the form of a male river. Such a conjunction is befitting; for eating and sleeping performed by persons belonging to the same class are desirable. All great saints will laugh at the idea that Kriṣṇa, the best of gods, cohabited with a river. Those who call you the lord of the universe do not know your heart. They do not know that Kriṣṇa, the universal spirit, desired the company of a stream." The incensed Râdhâ paused but did not get up from her bed. The cow-herdesses then approached her thus. Some held the chowrie in their hands. Some were clad in fine dress; some held betel-leaves or wreaths or perfumed water or lotus or vermilion; some were decked with ornaments; some held the lamp-black, the flute, the lute, the hair-comb or red powder, or instrument or cymbals or balls or small drums; some were playing on the flute; some were singing and dancing; some held in their hands toys or honey or a cup of nectar or footstool or apparel; some were ministering to the feet of Râdhâ; some bowed to her with folded palms; some adored her will hymns. Millions remained outside.

56-68. The female associates of Râdhâ armed with canes or staffs were busy in preventing Kriṣṇa at the threshold from entering inside. Râdhâ again used to him unbecoming, unsuited, undignified and cruel words. She said, "O Lord of Virajâ, leave me. O lustful thief, O debauchee, why do you trouble me? Either go to Padmâ-vatî or Ratna-mâlâ or Manoramâ or Vana-mâlâ of extraordinary beauty. O lord of the river, I know that you are the

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spiritual guide even of the gods. May you prosper! But at this time, quit my house. O dissolute god, you are constantly associating with mortal women. You ought therefore to turn into a human being and descend into the world. O Susîlâ, Sasî-kalâ, Padmâ-vatî, Mâdhavî, you should prevent this sly being from approaching me. I have no business with him." Thereupon the cow-herdesses used to Hari gentle, lovely and beneficial words. Some said, "O Hari, go away for some time. We shall conduct you here after Râdhâ has been appeased." Others said, "O Krishna, enter into the house only for a short time. You have reared Râdhâ. Who else can protect her"? Others said, "So long as Râdhâ's displeasure continues rest at Vrindâ-vana." Others said in jest, "O you licentious creature, try your best to appease her." Others said, "Go to other females to whom you are devoted. We shall serve you rightly."

69-81. Others laughed and said, "Go inside and pacify her wounded susceptibilities." Others said rudely, "Who has got the power to see the lotus-face of Râdhâ?" Others said, "Go elsewhere for the time being and come here when she is propitiated." Some impertinent damsel exclaimed, "If you do not go inside, we shall force you to do it." Some virtuous, dispassionate and smiling maidens prevented the pure Hari from stepping inside. S'ridâma thereupon was incensed. With flushed eyes, he addressed the angry Râdhâ whose eyes resembled red lotuses thus, "O mother, why do you address harsh words to my lord? You rebuke him without discrimination. He is the lord of Brahmâ, Ananta, S'ankara, and Dharma. He is the final cause of the world. He is the lord of Vânî. Padmâ-layâ and Mâyâ. He has no attributes; he takes delight in self and is the Supreme Being You hold him up to scorn. Just consider that you have been the chief of goddesses by the worship of Krishna. Virtuous goddess, you have not been able to comprehend him. By a mere wink of his eyes he can create millions of goddesses like yourself. I myself am unable to describe him. In the Vaikuntha, Kamalâ with the clusters of her hair polishes the lotus feet of Krishna and reverentially worships him.

82-93. The goddess of knowledge with words delightful to the ears like the rain of nectar constantly adores him. Do you not know this god? O dignified goddess, the goddess Nature, the life of every one and the emblem of imagination, with great fear and esteem always reverentially adores him. Do you not know the Lord? O goddess, the Vedas only adore the sixteenth part of his digits and yet they are unable to comprehend him. Do you not know that Hari? Just compose yourself and adore the lotus feet of Hari who is adored and served by the four-faced Brahmâ, the author of the Vedas; who is adored by S'iva, the lord of the Yogîs, with his five mouths; by Ananta with his hundred mouths; by Dharma; the lord of the world, the preserver of mankind and the witness of every act; by the preserver Vishnu, the resident of the white Islands; who eludes the worship of the gods, demons, saints, manus and savants even in dream. By a mere twinkle of his eye, the whole creation is destroyed. One moment of Krishna can end the life of Brahmâ; and only one day of Krishna is equal to the time covered by twenty-eight Indras, One hundred and eight years composed of such days as are alluded to above constitute the length of Brahmâ's age. He is my lord who controls you all."

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94-104. Râdhâ was highly incensed at the hard and mortifying words of S'rî-dâma. Her lips quivered; her hair was dishevelled; her eyes flushed red like lotus. She said, "Wretch. fool, servant of a lecher! Thou hast the presumption to say that thou hast been able to grasp the principles of ontology and I have not been able to know thy lord! O basest creature in the Vraja, is Krishna thy lord and not mine? Thou always praisest thy father and slanderest thy mother like the demons who always find fault with the gods. Fool! As thou defamest me, thou shalt turn into a demon. Wretch, quit the Goloka. Lo! I have cursed thee. Let me see who can preserve thee." Saying this, she lay down on the bed. Her attendant-maids served her with chowries and diamond handles" S'rî-dâma also became very hot. His lips quivered. He also cursed her saying, "You will also be born as a woman. Mother, your anger is human; and so you will be a woman; and I curse you likewise. Subdued by your shadow and digits, you will be susceptible to pollutions. Fools will call you on earth the wife of Râyâṇ. Cursed by you, a Vaisya hermit will be born in Vrindâ-vana through the digits of Lord Hari.

105-116. You will secure the company of Krishna in Gokula and merrily dally with him at Vrindâ-vana. You will be separated from Hari for a century; and being subsequently re-united with him you will come back to the Goloka." So saying he bowed to her and went to Hari to whom he also bowed and with lamentations related the account of the curse from start to finish. While he was weeping and was about to proceed to the earth, Hari said to him, "You will be the best of demons. No body will be able to conquer you. After the lapse of fifty yugas, your body will be penetrated with a spear by S'iva: and by my grace you will come back here after your death." The afflicted S'rî-dâma said, "Bless me so that my faith in you may ever continue." So saying, he bowed and got out of the Goloka. Then Râdhâ went to Krishna and lamented the loss of S'rî-Dâma, again and again, saying, "My son, where are you going?" This S'rî-dâma became S'ankha-chûḍa, the husband of Tulsî. When he was gone, Râdhâ narrated the whole incident (relating to the quarrel) to Krishna who gave a suitable answer to her questions and consoled his beloved spouse. In due course S'ankha-chûḍa regained the company of Hari. O Nârada, in the Varâha-Kalpa, Râdhâ went to the earth with Hari and was born in Gokula in the house of Vrika-bhânu. Thus I have related to you the excellent biography of Krishna, a subject which is courted by every one. Now what more do you desire to hear?

CHAPTER IV.

1-12. Nârada said, "Lord, you are the best of those versed in the Vedas. Kindly let me know who deputed Lord Hari to descend to the earth." Nârada said, "In days of yore, in the Varâha-kalpa, the Earth being over—loaded was much afflicted and sought the protection of Brahmâ. She went with the gods oppressed by the demons to the almost inaccessible council of Brahmâ. She saw that the effulgent god was ministered to by saints, adepts &c. He was cheerfully witnessing at the time the dance of the heavenly prostitutes and listening to the song of the Gandarvas. He was muttering at the time the great mantra, viz Krishna consisting of only two letters. He was shedding tears

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in raptures; there was a thrill of religious joy all over his body. The Earth bowed low to the four-faced god and submitted to him an account of the burden inflicted upon her by the demons. The hair of her body was on end and she wept. Brahmâ asked why she was weeping. He also said, "O auspicious nymph, tell me why you have come. All will be well with you. Compose yourself. You need not be afraid while I am here" After having consoled the earth, he politely asked the gods the cause of their arrival. The gods answered thus:—"The earth is over-loaded; we are also oppressed by the demons. Lord, you are the creator of the world. Kindly preserve us soon. You alone can rescue the Earth. You ought to preserve her.

13-21. O paternal grand-father, we are sorry as the Earth has been over-loaded. You ought to relieve her of the burden." Thereupon the creator Brahmâ said to the Earth, "Child, be of good cheer and remain with me O lotus-eyed nymph, tell me whose load you are unable to bear and I shall surely relieve you of the burden. All will be well with you." The Earth cheerfully described to him the tale of her misery and said, "Sire, listen; I am going to describe to you the agonies of my heart. This matter should not be communicated to any one except a confidential friend. A helpless woman ought to be protected by her husband, sons, relations, father &c; otherwise they will be condemned. O lord, you have created me. I need not be ashamed of revealing to you all matters. I am going to tell you under whose pressure I am going to be crushed. I am unable to bear the burden of those great sinners who have no faith in Hari and slander him; who are void of the permanent religious rites *i. e.* Gaetrî &c, and reverence for the Vedas &c.

22-31. I am unable to bear the burden of those who do not support their parents, wife, sons and dependants; who are void of mercy and virtue; who are liars and slanderers of gods and their preceptors; who are treacherous to their friends and ungrateful: who are perjurers and mis-appropriators of deposited wealth; who sell the auspicious mantras and the only useful thing in the world, *viz*, the name of Hari; who kill animals and rebel against the authority of their spiritual guide; who are village priests, and are avaricious or treacherous; who burn corpses and eat the food offered by the S'ûdras; who do not take part in worship and sacrifices; who do not observe rites or the vow of abstinence &c; who are hostile to the cows, the Brâhmins, gods, the Vaiṣṇavas, Hari and Hari's narrative and cherish no belief for Hari in their mind. Lord, I have been oppressed more by demons this time than I was by S'ankhachûḍa &c on a former occasion. An orphan maiden like myself has submitted to you all her grievances. I have got a patron only in you. Be graciously pleased to remedy the evil." So saying the Earth wept again and again.

32-44. Brahmâ replied, "An object is accomplished by devices. Lord Kriṣṇa will relieve you of the burden in good time. O fair damsel, fools who will put on your surface a machine, an auspicious jar, the male organ of S'iva, saffron, honey, fuels, sandal, musk, the soil of the holy land, scimtar, sword made of the skin of rhinoceros, crystal, emerald, ruby, a glittering diamond the rosary of berries, the root of the holy grass called Kuṣa, the holy stone, conches, the holy basil, idol, water, lamp, garland, bell, the water of the conches, remnants of offerings made to a deity, sacrificial offerings, the

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yellow diamond, sacred thread with knots, a looking glass, the white chowrie, yellow pigment made of cow—urine, pearl, gem, the code of the Purânas, a written hymn, fire, camphor, the philosopher's stone, gold, silver, coral, an artificial Brahman made of kuśa grass, the water of a holy land, *ghee* &c. cow urine or cow—dung will be consigned to the hell called Kâl-sutra where they will dwell for millions of years." Brahmâ after having encouraged the Earth in this way went with her and the gods to the Kailâśa. They saw that S'iva was seated there at the root of the immortal, holy fig tree on the coast of the Mandâkinî. He was clad in tiger hide and ornamented with the bones of the daughter of Dakśa. He held in his hands a trident and an axe. He had three eyes and five faces. He was surrounded by adepts and yogis and was cheerfully witnessing the dance of the celestial whores. He was attentively listening to the song of the Gandarvas and looking archly at Pârvatî who was also a spectator of the scene.

45-55. S'iva was muttering the auspicious name of Hari with the rosary-bead constructed with the seeds of lotus growing on the margin of the Mandâkinî At this time Brahmâ with the earth and gods arrived there, stooping low. S'iva, seeing Brahmâ there, got up, respectfully, inclined his head and obtained blessings from Brahmâ. The gods and the Earth respectfully saluted S'iva who was crowned with the moon. The god S'iva blessed them all. Brahmâ related to him the whole affair whereupon Lord S'iva hung down his head Both S'iva and his wife were very sorry to hear of the sufferings of their worshippers. They were consoled by Brahmâ. Then S'iva and Brahmâ held out assurances of safety to the gods and the Earth and sent them home Both these excellent gods soon went to the hermitage of Dharma and after due deliberations they made for Hari's abode. That supreme land Vaikuṇṭha is sustained by the wind above the universe (Brahmâṇḍa) and is preventive of death and decrepitude. It is krors of yojans higher than the Brahma—loka. It is constructed with wonderful gems and baffles the descriptive power of poets. Its royal roads are constructed with sapphire and rubies. The gods fleeting like the wind arrived at the lovely Vaikuṇṭha and entering into the inner compartments of Hari beheld that Supreme Lord.

56-66. He was clad in yellow garments, decked with anklets, brace-lets and armlets of gem and was seated on a throne of gem. His neck was adorned with a wreath of wild flowers and his face, with ear-rings. The four—handed tranquil-minded, smiling lord, the consort of Saraswatî had the grace of ten millions of Cupids. Kamalâ was ministering to his lotus feet. His body was besmeared with sandal paste; his head was crowned with diadem; he was surrounded by Su-nanda, Nanda, Kumuda and other attendants. The gods including Brahmâ fell prostrate at the feet of the Lord who is supremely happy and ever inclined to favour his adherents and with a thrill of raptures animating their frame worshipped him thus: "Lord, you are the husband of Kamalâ, the supreme ruler, immortal, incorruptible and possess a tranquil mien. We are the outcome of your digits, the gods have sprung from the digits of your digits: the manus, inferior gods, men and the universe full of animate and inanimate objects are the outcome of the digits of the digits of your digits. We bow to you." S'iva said, Lord, you are eternal, inexhaustible (i. e., immortal), without beginning or end, the final cause, the source of all kinds of perfection (Aṇimâ

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&c.), and an adept; and you take delight in self (*i. e.* you are self-contented). No one is capable of adoring you. Dharma said, "Lord, the savants describe things only as specified in the Vedas. But what is not so specified cannot be described. You are incorruptible and void of attributes. Your attributes and form are beyond the powers of thought."

Whoever reads the above six verses as related by Brahmâ and others is relieved from all calamities and obtains the desired boon. Hari when he heard their prayers said, "Gods, go to the Goloka and I shall follow you soon with Lakṣmî. Nara, Nârâyaṇa, Saraswatî, Ananta, Mâyâ, Gaṇeṣa, Kârtika, and Sâvitrî, the mother of the Vedas must go to the Goloka where I reveal myself as the two-handed lord Kriṣṇa courted by Râdhâ and the cow-heardesses. Here I dwell with Kamalâ, attended by Sunanda and others. Nârâyaṇa of the white Islands and Kriṣṇa are my forms. Brahmâ and other chief gods have sprung out of my digits; the other gods, demons and men are the outcome of the digits of my digits. Just go to the Goloka and your object will be gained. Later on, we shall follow suit for the fulfilment of the desires cherished by all of you." So saying, Lord Hari paused. The gods bowed to him and went to the wonderful supreme land of the Goloka, void of death and decrepitude. This inaccessible land is fifty krors of yojans above the Vaikuṇṭha. It has been constructed by the will of Hari and is sustained on the void merely by the wind.

78-91. The gods fleeting like the mind, while about to proceed to the indescribable Goloka, encountered the river Virajâ in the way. The gods were astonished to see the broad, lovely coast of the river which was white like pure crystal. Some of the places on the coast were full of the quarries of pearls, gems, philosopher's stones and diamonds. Other places were decorated with black, white, yellow and red gems. Corals germinated in some other places. Other places were decked with rows of diamonds. Some places, even invisible to Brahmâ, harboured mines of excellent wealth, rubies and sapphire. Some places furnished quarries of emerald, Syamantaka, Ruchaka, Kaustubha, invaluable, yellow diamonds and excellent, indescribable, precious stones. Some places were very lively and meant for amorous diversions. After having seen these wonderful things, the gods crossed the river and saw the mountain of a hundred summits. It abounded in trees of Pârijâta and Kalpa trees and was surrounded by cows of plenty. This mountain was a kror of Yojans in height and ten times as much in length. It was five hundred millions of yojans in breadth. Upon its summit was visible like a rampart the sphere of the Râsa, a hundred million yojans in breadth. It was circular and excellent. It contained a thousand groves of flowers with clusters of bees and mansions of pleasure which were constructed with gems. It had millions of pavilions and staircases inlaid with gems. It was supported by pillars of yellow diamonds containing jars made of gems.

92-109. The pillars were inlaid with gems, crimson like vermilion. The centre of the Râsa was decked with sapphire. It was encircled by ramparts of gem and had four gates on each side. All the sides were decked with columns of plantains and jacks (which had foliages) fastened together with knots of adamant. It was besmeared with white paddy leaves, fried rice, fruits, bent grass, sandal, aloe, saffron and musk. The place was surrounded by ten millions

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of cow-herdesses decked with ornaments and wreaths of gems. They put on brace-lets, armlets, anklets and ear-ings of gems. At Râdhâ's instance, this place was guarded by the fair. The fingers of these beauties were ornamented with diamond rings and ornaments called Pâśakas (lit. traps or chains). Their head was crowned with diamonds The pearl produced in the head of the elephant was hanging in the centre of their nose. Their forehead was bright and marked with vermilion. Their persons were besmeared with sandal-paste and had the hue of Champaka. They were clad in yellow apparel. Their face was fair like bimbas and vied with the full moon of autumn in grace and brightness. Their eyes were fair like the autumnal lotus and decorated with musk and lamp-black. Their chignon was covered with wreaths of jasmine whose fragrance enticed the bees. They excelled the gait of the elephant and the wag-tail. They possessed arch glances and gentle smiles. Their teeth were like grains of ripe pomegranate. They were bending under the pressure off their rising breast (resembling the cheek of elephants), buttocks and hard and thick loins. They were inflamed with passion; and they were also busy in admiring the beauty of their features in the looking glasses. They were ministering to the lotus feet of Râdhâ. All this was observed by the gods.

110-114. The sphere of the Râsa contained millions of ponds (meant for pleasure) teeming with white and red lotuses. It resounded with the hum of bees and was decked with groves of blooming flowers. In each grove, there were millons of bowers or arbours. It was full of camphor, betel leaves, clothes and jewels. All the sides of the groves were adorned with white chowries, mirrors, shining lamps, gems and wreaths of flowars. The gods after having observed the sphere of the Râsa came out of the mountain. Then they beheld the charming wood of the Vrindâ-vana dear to Râdhâ and Kriṣṇa.

115-127. In that wood, there was a lovely place designed for the enjoyment of Râdhâ and Kriṣṇa. That lovely place was tended by the breeze redolent of the leaves of musk and bearing the refreshing watery vapours of the river Virajâ. Some parts of the Vrindâ-vana were swarmed with bees making a delightful hum and were decorated with green foliage and merry Kadamba-flowers. Other parts were perfumed with sandal the Mandâra and Champaka. Other parts were rendered attractive by the production of orange, jack, palm, lime, plantain, mango, cocoanut, black-berry, plum, date, bael, pomegranate and betel-nut, and also by the growth of Sâla, Piyâla, the holy fig tree, and the trees called the silk cotton, neem and tamarind. The wood contained also the Kalpa tree, the screw-pine tree, the climbing plant called Mâdhavî and various species of jasmine, such as Mâlatî, Kunda etc. The Vrindâ-vana had five hundred millions of bowers which were lighted up with diamond lamps, redolent of frankincense, replete with tasteful objects and filled with bedsteads that were covered with wreaths and annointed with sandal. It resounded with the hum of bees attracted by honey and was encircled by damsels, gorgeously clad.

128 147. The Vrindâ-vana contained thirty-two lovely forests guarded by five hundred millions of cow-herdesses at the instance of Râdhâ. The gods also beheld that the Vrindâ-vana had a solitary place which developed into an excellent forest on account of the ripe and delicious fruits furnished by the trees.

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It contained lovely dwelling houses of five hundred millions of cow-herds who were as fair as Lord Kriṣṇa himself. These houses contained cows, cow-sheds, fragrant flowers, a thousand bowers and bees attracted by honey. When the gods saw the lovely Vrindâvana, they proceeded in the direction of the cow-world which was circular and ten millions of yojans wide. It was surrounded by diamond ramparts It had four gates guarded by sentinels. It contained various articles of enjoyment and was inlaid with gems. It contained five hundred millions of hermitages for the use of the cowherds, the servants of Lord Kriṣṇa. A hundred crores of hermitages meant for the residence of the worshippers of the Lord were superior in quality to the last-named hermitages. The gems of these hermitages were also better in quality. The attendants of Lord Kriṣṇa again owned a hundred millions of hermitages for their own accomodation. These again were superior in quality to the last-named hermitages. The attendants of Kriṣṇa again who wielded the form of Lord Kriṣṇa owned millions of precious hermitages for their own habitation; and the cow-herdesses likewise owned three-hundred and twenty millions of hermitages inlaid with gems etc for their own use. The attendant maidservants were like-wise provided with graceful mansions numbering ten krors A hundred krors of houses were likewise meant for the residence of those who had been consecrated in India by a course of meditation in which they absorbed themselves for a hundred births, who had firm faith in Hari and had cut asunder the ties of Karma; who were devoted to Him and, whether asleep or awake, recited the names of Râdhâ and Kriṣṇa with rapt attention. These adherents of Kriṣṇa owned in the Goloka millions of houses made of gems, containing various articles suited to sensual enjoyments, bedsteads and garlands of flowers, white chowries, yellow gems, and looking glasses of gem. The top of these houses was covered with jars constructed with invaluable gems. The centre of the houses was covered with fine and delicate cloths. The gods having beheld all this observed, at a short distance from the Goloka, the immortal holy fig-tree. It was five yojans broad and ten yojans high. It possessed a thousand trunks with endless branches It was decked with a sphere of diamond platform and covered with ripe fruits bright like gems.

148-158. Then the gods beheld at the root of the tree the cow-herd boys (resembling Kriṣṇa in form) besmeared with sandal-paste and ornamented with gems. After having beheld the retinue of Lord Kriṣṇa, they beheld the graceful royal road rendered beautiful by the sphere of rubies, sapphire, diamonds and precious stones called Ruchaka. This royal road was moistened with the paste of aloe, sandal, musk and saffron. It was surrounded by diamond temples which were furnished with pulpits. On the margin of the royal road columns of plantains annointed with saffron were fixed, here and there. Leaves of sandal strung or tied together with fine thread were suspended on the columns. Curd, leaves, fried rice, fruits, flowers, bent grass etc, were attached to the said column . The columns also contained auspicious diamond jars decorated with wreaths and besmeared with sandal-paste. The royal road was crowded with playful maidens Then the gods beheld the royal palace decked with precious staircases, pure cloths, white chowries, looking-glasses, admirable bed-steads and wreaths of flowers. It was surrounded by ramparts having sixteen portals and encircled by moats. It was besmeared with sandal, aloe and other perfume and guarded by countless door-keepers.

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159-170. At a short distance, they saw the lovely hermitage of the great goddess Râdhâ dearer to Kriṣṇa than his life. Savants can not sufficiently describe this hermitage. It was circular and twenty-four miles in circumference. It was effulgent with the lustre of invaluable gems with which it was constructed. It contained a hundred temples encompassed by deep and unsurmountable moats and was covered with Kalpa trees. It contained a hundred bowers. The royal palace of Râdhâ was surrounded by diamond ramparts and had precious altars and seven portals. The portals were adorned with pictures. Beginning from the main gate-way, the palace had on all sides fourteen portals. The rampart measured sixteen Dhanus, Dhanu measures four cubits in length and was lighted up with diamond jars. After wandering round the hermitage of Râdhâ for a while, they cheerfully proceeded a little further. This hermitage they left behind. Then they beheld millions of excellent hermitages occupied by cowherds and cowherdesses.

171-192. Afer having seen Vrindâ-vana which was circular and lovely, they went to the holy Goloka. They beheld that it was good and wonderful and was supported by the wind. It was constructed by the will of god with a view to contribute to the wisdom and knowledge of Râdhâ. It contained a thousand ponds and was the source of infinite good. The gods also witnessed several sorts of lovely dance and heard excellent songs relating to Râdhâ and Kriṣṇa. The gods fainted as they heard the songs whose measure and harmony were perfect. When they recovered their consciousness, they saw wonderful things. The female cow-herds were differently clad. Some held the small drum or lute or chowrie or musical instrument in their hands; some were playing upon a pair of cymbals. The anklets of a few were merrily ringing. Some of the girls with pitchers on their head were dancing. Some of them were dressed as males and others played the parts of heroines courted by the above males. Some assumed the form of Râdhâ; and others, of Kriṣṇa. Some mixed freely with others. Some were embracing their companions: others were playing. The gods were astounded at the sight. After traversing a short distance, they saw the hermitages and houses of the female attendants of Râdhâ. These nymphs were equal to one another in beauty, virtue, age, dress, youth and in respect of good luck. The principal associates of Râdhâ numbered thirty three. Their names are as follows: Suśîlâ, S'aśî-Kalâ, Yâmunâ, Mâdhavî, Rati, Kadamba-mâlâ, Kuntî, Jâhṇavî, Swayam-prabhâ, Chandra mukhî, Padmamukhî, Sâvitrî, Sudhâ-mukhî, S'ubhâ, Padmâ, Pârijâtâ, Gaurî, Sarva-Mangalâ, Kâlikâ, Kamalâ, Durgâ, Bhâratî, Saraswatî, Gangâ, Ambikâ, Madhumatî, Champâ, Aparṇâ, Sundarî, Kriṣṇa-Priyâ, Satî, Nandânî and Nandanâ. Their houses were decorated with gems and metals and adorned with pictures On the top of these houses were placed various jars of gems. They were constructed with excellent gems, white and lovely. This Goloka is outside and above the universe of Brahmâ. There is no land above the Goloka. Above this world, there is vacuum. It marks the limit of the creation of Brahmâ. There is no land below the seven Rasâtals (nether worlds). Below them, there is only water coupled with darkness, invisible and inaccessible, which marks the other extremity of the creation of Brahmâ and is outside its scope. You have now heard everything.

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CHAPTER V.

1-18. Having seen the whole Goloka, the gods arrived at the main gate of Râdhâ's palace. It was constructed with excellent gems and had two platforms or altars attached to it. It contained doors inlaid with yellow gems and excellent diamonds. Bîr-bhânu, one of the principal cow-herds was deputed to this place. He was clad in yellow dress. He was decked with gems throughout his body and a diadem on his head. The gods having arrived at the threshold communicated their desire to the warder. The warder refused to give them admission without the permission of Lord Kriṣṇa. But he sent to the Lord a servant communicating to him the message of the gods. When he returned with the permission required, the warder let them enter. Thereupon the gods proceeded and arrived at the second gate which was more graceful than the first. There they saw a cow-herd named Chandrabhân, dark in appearance, youthful, surrounded by five lakhs of cowherds and seated on a throne of gem with a golden club in his hand. After having greeted him, they arrived at the third gate which was more beautiful and effulgent than the last-named. It was guarded by a cow-herd, dark-blue in appearance, with a flute in his hands. He was tender in age. His face was adorned with diamond ear-rings. He was a great favourite of Râdhâ and Kriṣṇa and attended by nine lakhs of cow-herds. The gods accosted him also and arrived at the fourth gate which was more picturesque, radiant and lovely than the last-named. It was guarded by a youth named Vasu-bhân who was the lord of the Vraja. This boy, decked with diamonds, was guarding the entrance with a staff of gem in his hands. His chin and lips were graceful like ripe bimbas His face was lighted up with a graceful smile. The gods having greeted him arrived at the fifth gate which was adorned with several beautiful pictures.

19-31. It was guarded by a cow-herd named Deva-bhân who was gorgeously clad and seated on a precious throne. He was decorated with Kadamba flowers and ear-rings and besmeared with aloe, musk and saffron He was surrounded by ten lakh subjects and guarding the entrance with a staff in his hand. His head was crowned with a plumage of peacock; and his neck was adorned with a wreath of gems. The gods after having greeted him arrived at the sixth gate which was also decorated with wreaths of flowers and pictures. There they saw the well-decorated cow-herd named S'akra-bhân guarding the threshold with ten lakh attendants. His face was adorned with ear-rings and his neck, with foliage of sandal. The gods, after having accosted him, arrived at the picturesque seventh gate. It was guarded by a cow-herd named Ratna-bhân, the favourite of Hari, with twelve lakh attendants. His body was besmeared with sandal paste. He was seated on a gorgeous throne with a club in his hand. The gods accosted him and arrived at the eighth gate which was better than the seventh gate. There they saw a very handsome door-keeper named Supârśa who had a smiling face, whose forehead was illumined with the sandal mark, whose lips were lovely like the Vandhu Jiva and who was decked with ear-rings and other ornaments. He had a diamond cane in his hand and was encircled by ten lakh attendants.

32-50. Then the gods arrived at the picturesque ninth gate constructed with adamant and other excellent gems, containing four altars and decorated

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with wreaths. There they saw a lovely cow-herd named Su-vala armed with a cane, decked with ornaments and surrounded by a number of cow-herds. They then proceeded and were astonished to see the tenth gate unseen and unheard of before. It was guarded by Sudâma, the cow-herd, with a staff in his hand who was surrounded by ten lakh attendants, whose grace was indescribable and as enchanting as that of Lord Krisna himself. After having interviewed him, they came to the most wonderful and picturesque eleventh gate guarded by S'rîdâma in yellow dress, the lord of the Vraja and dear to Râdhâ like her son. He was seated on a lovely throne of costly gem, decorated with invaluable ornaments, *viz.*, ear-rings diadems, &c., besmeared with sandal, aloe, musk and saffron and covered with garlands of jasmine from head to foot. He was surrounded by ten millions of myrmidons. He was more dignified in dress than kings and monarchs. The gods accosted him and arrived at the twelvth gate which was very beautiful and picturesque. It contained diamond altars and was fixed in a wall of diamond, inaccessible, most wonderful, invisible to others and un-heard of before. They saw there beautiful and young cow-herdesses decorated with gems. They were clad in yellow dress. They were decked with chignon, wreaths of jasmine, bracelets, armlets and anklets. Their features were adorned with ear-rings. They were bending with the huge weight of their buttocks and loins. They were annointed with sandal, aloe, musk and saffron. They were the chief among countless cow-herdesses. They were also favourites of Lord Krisna. The gods were astonished at the sight.

51-70. They accosted the nymphs, crossed the threshold and gradually went to the other three gates which were indescribable, invisible to others and very extraordinary. They then arrived at the lovely sixteenth gate, the inner gate of Râdhâ's mansion. This gate was guarded by thirty-three principal female adherents of Râdhâ who were as beautiful and young as Râdhâ herself; who were vested with numberless attributes: and whose dress baffles all description. They were decked with diamond anklets, brace-lets and armlets. Their loins were covered with jewels; their ears were decorated with diamond rings; and their breasts, with wreaths of blooming jasmine. Their faces excelled the autumnal moon in beauty. Their head was adorned with chignon, ornaments and garlands of Pârijata. Their lips and chins were like ripe bimbas; their teeth were like seeds of ripe pomegranate. Their colour was like that of the beautiful champak; and a smile illumined their features. They were bending with the weight of their huge buttocks and rising breasts which resembled the cheeks of an elephant. Their heart was fixed upon the lotus feet of Hari. The gods after having beheld them observed with eyes, wide open, the wonderful inner gate of Râdhâ's mansion inlaid with gems and diamonds and containing a pair of altars. The gods whose bodies were agitated with raptures, who shed tears owing to the predominance of religious zeal in their mind, accosted them in suitable language with a modest inclination of their heads and then advanced. In their vicinity they saw within the temple the inner compartment of Râdhâ with a square court.

71-85. It was constructed with invaluable gems, supported on pillars of diamond and decorated with wreaths of Pârijâta, pearls, gems, white

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chowries, looking-glasses and jars constructed with invaluable gems. These jars were conjoined with foliage or leaves of sandal by knots of silken thread. It had lovely court yards supported by columns of diamond. It was besmeared with sandal, aloe, musk and saffron. It was covered with white paddy, white flowers, corals fruits, rice, glasses full of water, bent grass, sunned rice, fried rice, &c. It was decorated with jars of diamond which were covered with jewels, vermilion and wreaths of Pârijât. It was ventilated by winds redolent of flowers It contained articles which could not be described or determined and could rarely be found in the universe. It contained lovely apparels of fine and delicate cloth, diamond bed-steads and clusters of Pârijât wreaths. It was full of invaluable, lovely ear-rings and diamond vessels and resounded with the notes of lutes, the music of the nymphs and the sound of small drums. It was crowded with the female associates of Râdhâ and male associates of Kriṣṇa. Songs relating to the virtues of Râdhâ and Kriṣṇa were being constantly heard there. The gods were surprised to see the interior of the mansion. They witnessed there excellent dance and heard good sonegs. They loitered there with a single-minded devotion. Then the gods beheld thre the lovely spherical throne of diamond on all sides, measuring seven dhanus: (a dhanu is a measure of length containing four cubits in circumference.)

86-97. This throne contained small diamond jars and pictures of toys flowers and forests. O Nârada, then there was manifest an accumultion of light, effulgent and radiant like millions of suns. It measured sevean Tâls (Tâl is a particular measure) in length and covered the sky. It eclipsed all other lights and encompassed the whole hermitage. The gods absorbed themselves in meditation and observed the all-pervading Light which is the final cause of all and dazzles the eye. Thereupon with raptures and streaming eyes and with a reverential inclination of their heads they bowed to the said light. There was a thrill of joy animating their frame and the supreme object of their life was gained. The gods then got up and by dint of meditation they approached the Light Brahmâ, the ruler of the world, seated S'iva on his right side and Dharma on his left side and with folded palms a and single-minded devotion adored the Eternal Being who transcends the attributes or properties of nature and through the excess of religious zeal in his mind, he prayed thus: "I bow to you, O Lord, in that you are excellent, adorable, the source of blessings, the author of those who bless others, the final cause of all creation and the embodiment of glory and light. You are conjoined with every thing in every place. You are the soul of the universe. You are excellent and free from all desire. You are the image of light and above controversy, I bow to you. You are vested with attributes: and yet you have no attributes. You have been existing at all times. You are the light of Brahma. You have a form and yet you are formless. You are the symbol of light. I bow to you.

98-111. You are indescribable; you are latent as well as patent; you are matchless; you take any form according to your pleasure; you are the symbol of any form and the image of light. I bow to you. For the distribution of the principles of ignorance, activity and virtue, you assume three forms, *viz.*, Brahmâ, &c. You transcend the Vedas. The gods do not know you even through your digits. You are the container and the cause of

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all. You can take any form. You spring from no cause. You are the destroyer of all. You are the eternal light. We bow to you. The savants say that you have a hundred thousand virtues. How can we describe you? You are the very symbol of light. We bow to you. You are formless and yet you have a form. You are dispassionate and yet you have passions. You are no witness and yet you witness every thing. We bow to you. You have no legs, eyes, hands and feet and yet you can walk see, eat, &c. We bow to you. Savants only describe things as specified in the Vedas. But the Vedas have not specified you. We bow to you. You are the god of all. You have no god. You have no beginning or origin. You are the soul of all. No one is your soul. We bow to you. I am the dispenser of the Vedas and the creator of the universe. You preserve the universe in the shape of virtue. Hara destroys the world. No one is capable of eulogising your merits. Dharma is able to preserve because he serves you. S'iva destroys only at your command at the specified time. By serving your lotus feet, I am able to inscribe the inevitable future on the forehead of creatures and yield to them the fruits of their actions. And yet I have not been able to exercise dominion over your worshippers. In this universe which in form resembles an egg, we are engaged in the task which you have assigned to us. Numberless are your excellent ministers in the worlds which are endless like atoms or molecules. Who is capable of eulogising you sufficiently who are the father and god of all? That Mahâ-Vişnu who holds a universe on each of the pores of his skin is but a sixteenth part of yourself.

112-124. The Yogîs meditate your abstract virtues only. But your worshippers engaged in your service do otherwise. They meditate your lotus feet alone. Kindly oblige me by the manifestation of that youthful, lovely form as specified in your mantras and Dhyân. That form is dark-blue like a new cloud in yellow dress, vested with two hands holding a flute, smiling and lovely. The head of that form is decked with the plumage of a peacock and wreaths of jasmine besmeared with aloe, sandal, musk and saffron and graced with a splendid diadem of gem. Your face is as blooming as the autumnal lotus; your lips are like bimbas, your teeth are like the seeds of ripe pomegranate. You always sit at the root of the merry Kadamba tree and are ever inclined to take part in the sports of the Râsa. Fixed in the heart of Râdhâ, you once beheld with a smile the lotus faces of the female cowherds. Deign to appear to us in that gay form." So saying, the creator bowed to him, again and again: Dharma and S'iva also adopted the hymn and bowed to him again and again. The gods there, obscured by the light of Krişna, prayed him again. Whoever at the time of worship reads the above hymn composed by Brahmâ, S'iva and Dharma obtains a firm and deep-rooted faith in Hari, secures the homage of Hari (rarely to be acquired by the gods, demons and saints) the different kinds of perfection, (Animâ &c.) and the four-fold redemption (Sâlokya &c.), undoubtedly.

125-128. A true Vaişnava attains the dignity of Vişnu in this world, is worshipped by all and acquires perfection in speech and the mantras. He secures good luck of all kinds and health. His fame spreads throughout the world and he attains poetic genius, knowledge and permanent wealth. He gets a good-natured and chaste wife. He obtains sons and grandsons successively

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without any break. His fame is established in this world; and in the end, he always dwells in the proximity of Lord Kriṣṇa.

CHAPTER VI.

1-13. The gods having adored him faced the light of Kriṣṇa and after a while they beheld in it his lovely form. It was dark like a cloud charged with water. The form was most delighful, attractive to the three worlds and very lovely. His features were decorated with bright ear-rings having the cut of a fish. His feet were decked with anklets. He was clad in yellow dress chastened by fire. He was adorned with ornaments constructed with the best of gems adapted to his pleasure. His lips were like bimbas. He held a lovely flute in his hand. He was looking cheerfully at every one and was anxious to favour his worshippers. His chest was covered with a string of small balls of pure gold. It was broad and lighted up by the Kaustubha. Within that light, the gods were also able to see the fair Râdhâ. She was casting crooked glances at her Lord and looking at Him constantly. Her teeth shamed the pearls. She had a smiling and cheerful aspect. Her eyes were as lovely as the lotus of autumn. Her face was beautiful like the full moon of autumn. Her lips were red like the Vandhu-jiva flowers. Her feet were decorated with anklets. Her nails were so charming that they seemed to have thieved the lustre of diamonds. The hue of the soles of her feet obscured the lustre of the saffron. She wielded round her fingers precious Pâsakas. (Pâsaka is a kind of ornament). She was clad in valuable apparel purified by fire. The girdle of diamond bells round her waist gave it a superb charm. Her features were decked with ear-rings and other suitable ornaments.

14-26. There was a pearl suspended on the front of her nose which shamed the bills of the divine eagle. Her chignon was covered with jasmine. Her breast was adorned with the Kaustubha and garlands of the Pârijâta: her fingers, with diamond rings. She was beautified with jewels (constructed of fine conches of various colours) which were as thin and delicate as the fibre of leaves. The lustre of her body was like that of pure gold. She held on her breast a string of small diamond bells tied together with red thread. Her buttocks and loins added to her charms She bent with the weight of her rising breast. She was decorated with ornaments which were themselves adorned with the beauty of her person. The gods were astonished at the sight; and the supreme object of their life having been gained, they prayed thus, Brahmâ said, "O Lord, may the bee of my mind ever hum at the lotus of your feet with love and religious zeal! May you ever preserve me from the disease of death with the medicine of the peace of mind by securing for me firm faith in you and by engaging me in your services!" Śiva said "Lord, the fish of my mind is immersed in the sea of the world and ever wanders in the weil of temporal enjoyments. Gracious lord, kindly release me from the contemptible function of the destruction of the world and give me firm faith in your lotus feet!" Dharma said: "Lord, may I ever dwell with your worshippers! For their society is like a sword which cuts asunder the ties of the world and pre-eminently enables a man to obtain harbour at your lotus feet. O ever merciful lord, give me firm faith in you from birth to birth." The

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gods having thus worshipped Lord Krisṇa who fulfils the desires of his votaries stood up before him with a gratified heart. Hari, the asylum of mercy, smiled with approbation and used to them words which were beneficial and truthful. He said, "O gods, just come to my house and rest a while. When you have sought my protection, it behoves me to enquire into your welfare.

27-41. Set your heart at rest. You need not be anxious when I am here. I exist in a latent condition in all things; but I become manifest when I am adored. I have known all your purpose. O gods, the good and the evil are the outcome of time. Time determines big and small acts. Trees in time are loaded with raw or ripe fruits. Pleasure and pain, prosperity and calamity, grief and anxiety, good and evil deeds are occasioned by time, as the result of Karma. In the three worlds, no one is lovely or hateful; but every one becomes so in process of time. Impelled by Karma, the kings and manus are rendered subservient to time. Nay, the time that has just been passed in the Goloka is equivalent to seven Manwantaras of the earth; and in this interval, seven Indras have already disappeared. The jurisdiction of the eighth Indra has set in. Indra, Manu and the kings are all subject to time; only their fame, land and infallible virtue survive them in name. The wheel of my time in this way constantly revolves. At present, the kings of the world are wicked, blasphemous and very powerful. But they shall submit to the yoke of time in due course. That time has now come. The wind blows constantly, the fire consumes, the sun gives heat, death haunts animals, and the cloud showers rain at my command. Enjoined by me and through my fear the Brâhmiṇs are engaged in devotion, the saints are devoted to the worship of Brahma and the Yogis are absorbed in meditation. But my votaries destroy Karma by the root and are hence fearless.

42-52. O gods, I am the time of time, the destiny of destiny, the destroyer of the destroyer, the preserver of the preserver and the Lord Supreme. Hara is called the destroyer because he destroys by my command. You, by virtue of the function allotted to you, are called the creator. Dharma is so called because of his preservation of virtue. I am the Lord of every thing from Brahmâ down to a bush. I give fruits according to Karma and eradicate them likewise. None can preserve those whom I must destroy. None can destroy those whom I must preserve. I am the destroyer, the preserver and creator of all. But I can not destroy my worshippers who always wield forms. My adherents are always submissive to me and adore my feet. I always dwell by their side for their preservation. In this world a creature is born and destroyed, again and again. But my worshippers are immortal, fearless and free from all anxieties. This is why savants want to render me homage. Such men are truly blessed The rest are deluded. Every one engaged in Karma has to suffer torments occasioned by birth, death, decrepitude, disease and fear. But these evils can, by no means, affect my worshippers. My worshippers are never implicated in acts of virtue or vice. I am, as it were, the life of my worshippers; and the worshippers also constitute my life. I always remember those who remember me.

53-66. No animate being has got even the sixteenth part of the radiance which exists in this keen weapon of mine called the wheel of Sudarsaṇa, I

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depute it for the preservation of my votaries; and yet not being assured of their safety, I personally go to them. I dwell constantly where my votaries are. Râdhâ is ever fixed in my heart. She is dearer to me than my life. You too are dear to me. But none is as dear to me as my votaries. O gods, I eat the things offered to me by my worshippers, but not the things offered by those who are not my worshippers. The latter class of things is consumed by Baliraj. My worshippers abandon their family and relations and remember me constantly. Hence I too quit you all and remember my worshippers. Those who injure my worshippers, the Brâhmiṇs, the cows, the gods or an act of sacrifice are soon destroyed. None can save those whom I am determined to kill. O gods, go home. I will also descend to the world, later on. You should also go to the world through your digits." So saying, the Lord called the cowherds and the cowherdesses and said, "Listen, O gopas and gopis. You had better go to the Vraja (a station of the cowherds) of Nanda. O Râdhâ, go soon to the house of Vriṣa-bhânu. The chaste Kalâvatî, a digit of Lakṣmî, the daughter of Suvala, is the wife of Vriṣa-bhânu. She sprang out of the mind of the manes and is adorable and blessed. By the curse of Durvâsâ, she has been born in the Vraja as a woman. You had better go to the Vraja and assume your birth through Kalâvatî's womb and I will accept you there as my bride in the forest of lotus in the guise of a boy.

67-77. O Râdhâ, you are dearer to me than my life; and I am dearer to you than your life. There is no difference between you and me. We constitute the same body." Hearing this, Râdhâ moved by affection for her lord shed tears and with the red-legged bartavelle represented by her eyes, she drank, as it were, the rays of the lunar face of Kriṣṇa. Kriṣṇa said to the cowherds, "O my attendants, descend to the earth and assume your birth in the houses of the best milkmen." At this time a fine chariot inlaid with gems and diamonds was seen. It was ornamented with one lakh white chowries, looking-glasses, clothes dyed crimson, one-thousand diamond jars and wreath, of Pârijâta. It was crowded with the principal attendants of Hari. It was effulgent like a hundred gems and accommodated Nârâyaṇa in yellow dress with four hands holding the conches, wheel, mace and lotus. On his left side was seated Saraswatî, the graceful and wise goddess who presides over knowledge, who is white in complexion, who is ever inclined to favour her adherents, and who holds the lute and flute in her hands.

78-84. On his right side was seated another enchanting goddess, lovely and graceful like the autumnal moon, who had a smiling aspect, whose complexion was like the hue of heated gold. Her name is Lakṣmî. She was ornamented with ear-rings and other jewels. The anklets which decked her feet were ringing merrily. Her arms were adored with bracelets and armlets. Her chest was decorated with wreaths of Pârijât. She wielded on the head the chignon covered with wreaths of blooming jasmine. Her face shamed the autumnal moon in lustre. Her forehead was marked with vermilion and musk. Her eyes which were marked with collyrium and lined with lamp-black they looked like a pair of autumnal lotuses. She held in her hand the merry lotus of a thousand petals and was constantly looking at Nârâyaṇa.

85-102. Nârâyaṇa descended from the car and went with his wives and attendants to the assembly of the cow-herds, male and female. He saw that

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godly saints were adoring Hari with hymns. As soon as Nârâyaṇa arrived, he dissolved in the body of Lord Kriṣṇa. The whole assembly were astounded at the sight. At that time, Viṣṇu, the Lord of the universe, effulgent like millions of suns, lovely and graceful, in yellow dress and covered with a wreath of wild flowers descended from the car and approached the assembly. The whole assembly got up at his sight, bowed low and worshipped him. He, too, dissolved in the person of the Lord of Râdhâ. The whole congregation were astonished at this sight. In this way Nârâyaṇa of the White Islands also merged in him. Suddenly Sankarṣaṇa, with a hundred heads, pure like crystal and effulgent like a hundred suns, arrived there. The gathering bowed to him low and worshipped this form of Viṣṇu. He fell prostrate with his hundred heads before Lord Kriṣṇa. Afterwards we (Nara and Nârâyaṇa) conjointly went there. I merged in the lotus feet of Lord Kriṣṇa. Subsequently, I was again born as Arjuna. Later on, Brahmâ, S'iva, Dharma, Ananta, etc., arrived at that place. At this time, the gods saw an excellent chariot furnished with apparel pure like fire. White chowries, looking glasses, jars of diamond placed one after another, clusters of garlands of Pârijât and a thousand wheels added to the grace of the chariot which was as fleeting as the mind. It was radiant like the mid-day summer sun, rendered graceful by the lustre of pearls, gems, thunder, flower, pond and forest. O Nârada, this car was superior to the chariot of the gods or the demons. Viśwa-Karmâ displayed considerable artistic skill in its construction for the satisfaction of S'iva. It was fifty yojans high and four yojans broad. It contained a hundred chambers containing beds suited to sensual enjoyments. Then the assembly beheld in the car a noble goddess. She was decked with jewels. Her hands were so bright that they seemed to have abstracted the lustre of pure gold. She was the primordial goddess Nature. She had a thousand arms where-with she held weapons. She had a smiling and cheerful aspect and was inclined to favour her votaries. Her face was lighted up with ear-rings and her feet was decked with anklets. Her waist was encircled with a fine zone. Her hands were decked with armlets and bracelets. Her chest was adorned with wreaths of Mandâr. She bent with the weight of her buttocks, hard loins and rising breast. Her face was lovely and shamed in grace the autumnal Full-Moon. Her body was marked with lines of painting drawn on the body with aloe, cosmetics, sandal and musk. Her lips were red like the blooming Vandhu-Jiva flower. Her teeth were like pearls and her chignon was covered with jasmine-wreaths.

111-134. The front of her nose resembled the bill of the prince of birds on which the pearl produced in the head of the elephant was hanging. She was clad in dress chastened by fire and with her two sons was seated on the back of a lion. She descended from the car and sat down with her sons on an excellent throne. Kârtika and Ganeśa at first saluted Kriṣṇa and then S'ankara, Dharma, Ananta and Brahmâ. The gods got up as they saw them, blessed them and provided them with seats. They cheerfully conversed with them. In that assembly in front of Lord Hari sat the gods, goddesses and the primordial goddess Durgâ. At this sight, the cow-herdesses were astonished. Then Kriṣṇa smiled and said to Kamalâ, "O goddess, descend to the earth and acquire your birth in the house of Bhîṣmaka adorned with many gems through the womb of Vaidarbhî. I shall go to the city of Kuṇḍin and marry you." Then the other

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goddesses of the assembly, when they saw Pârvatî, respectfully seated her on a throne of gem. Pârvatî, Lakṣmî and Saraswatî, seated in one place, conversed with one another. The cow-herdessess greeted them respectfully and some of them gladly sat by their side. Then Lord Kriṣṇa said to Pârvatî, "Goddess, you represent the principle of delusion and destroy creation. Go to Vraja and acquire your birth in the womb of Yaśodâ out of the loins of Nanda. I shall make your worship current on earth in every village. When you will descend men will worship you in every town with several ingredients as their presiding deity. O auspicious nymph, as soon as you will be born, my father will carry you away and place me there in your stead in the room appropriated to the lying-in woman. As soon as you will see Kaṃsa, you will return te S'iva and I shall come back to the Goloka after having relieved the earth of her burden." Then he said to Kârtika "My son, you will be born by means of your digits in the earth through the womb of Jâmbavatî. O gods, descend to the world through your digits and I shall surely relieve the earth of her burden." So saying, he sat down on the throne. The gods, goddesses, cow-herds and cow-herdesses sat by his side. At this time, Brahmâ stood up before Lord Hari and with folded hands said thus:—Lord, listen to the petition of a humble servant like myself. Kindly specify the places at which the gods and others will be respectively born. *He* is truly a master who maintains, preserves and redeems his servants. *He* is truly a servant who carries out the commands of his master.

135-145. Deign to command at which places and in what way, and through whose digits and by what names the gods and goddesses will respectively descend into the world." The Lord of the universe replied, " O Brahmâ, I am going to specify to you where and how the gods and goddesses will descend: Kâm-deva will descend as the son of Rohiṇî; Rati will descend into the house of Sambara as Mâyâvatî through her shadow; you will acquire your birth as the son of Balarâma out of the womb of Mâyâvatî and be celebrated by the name of Aniruddha. Bhâratî will be born as the daughter of Bâna in Sonitpurâ. Ananta, the lord of the world, will acquire his birth in the womb of Devakî, in the first place. Afterwards the spirit of meditation (Yoga-Mâyâ) will drag him and fix him in the womb of Rohiṇî. Therefore he will be known as Saṅkarṣaṇ, the son of Rohiṇî. Let Gangâ descend as the daughter of the Sun in the form of Kâlindi; Tulsî as a princess through half of her digits characterised by lucky marks; Sâvitri, as Nâg-na Jatî; Vasundharâ as Satya-bhâmâ; Saraswatî as S'aivyâ, Rohiṇî as the princess Mitra-vrindâ; the wife of the Sun as Ratna-Mâlâ; Swâhâ as Su-sîlâ. I have thus described to you the destinations of Rukmiṇî and eight other damsels. But Durgâ will descend through her digits as Jâmba-vatî. This completes the list of ten queens. In Kailasa, Pârvatî was accosted by S'iva thus, " My love, through half of your digits, acquire your birth in the house of Jâmba-vâna and embrace Viṣṇu of the White Islands as your husband. Thereby you will not be polluted." Brahmâ said, " O Lord, why did S'iva say so to Durgâ?"

146-163. Lord Kriṣṇa replied, " In days of yore, the gods came once upon a time to see Gaṇeśa at the Kailâsa. Along with them came also Viṣṇu of the White Islands to worship S'iva. Viṣṇu saw Gaṇeśa and cheerfully took his seat.

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Every one looked at the most enchanting form of Viṣṇu. He wielded earrings and a diadem. He was clad in yellow dress : he was dark-blue like a new cloud and was in the prime of his youth. His body was besmeared with sandal, musk and aloe and decked with ornaments of gem. His face was cheerful like the lotus. He was seated on a throne of gem, attended by his retinue and adored by the gods. S'iva worshipped and eulogised him. Pârvatî at his sight veiled her face and was much abashed. But she continued to look at him with eyes wide open, glanced at his wonderful dress and was filled with raptures.

154-146. At one time she saw S'iva of golden hue, having five faces and three eyes, armed with an axe and trident and fair as ten millions of Cupids. At other times she saw the dark-blue, four-handed Viṣṇu in yellow dress having two eyes and one face only. She then concluded that both the forms are the modifications of the same indivisible Brahma. But being bewildered by the Mâyâ or illusion of Viṣṇu and excited by lust, she cogitated thus: "S'iva, Brahmâ and Viṣṇu are all the outcome of my digits. But of these three," Viṣṇu is vested with the attribute of virtue. Hence he is the best of the three." A thrill of raptures agitated her frame and she worshipped the Supreme Being. Then the omniscient Lord S'ankara knew what was passing in her mind and addressed her, using truthful and beneficial words thus, "O daughter of the mountain, I request you to embrace the supreme Lord Hari. Brahmâ, Viṣṇu and myself are not separate from the Supreme Brahma. But owing to change of circumstances, we have taken different forms. You, as Nature, are unique. You can take any form and are the mother of all. You are the Vâṇî of Brahmâ, the Laksmî residing in the heart of Nârâyaṇa and Durgâ ruling my heart. O chaste one, you ought to know this psychic mystery.

165-171. Durgâ replied, "O friend of the poor, why are you so unkind to me ? By a long course of meditation, I have obtained you as my husband. You will never be able to abandon your servant (myself). O great god, you must not use such undignified language to me again. At any rate, I must carry out your command. In my next birth, I shall court Hari." S'iva was thus silenced. But Hari who gives assurance of safety to his votaries laughed loudly and cheered up Pârvatî. To fulfil that vow she was born in the house of Jâma-vâna as his daughter." Brahmâ said, "Lord, there are many kings in the world. Leaving them, why did Pârvatî acquire her birth in the house of the bear-king Jâmba-vâṇa ? Kriṣṇa replied, " O Lord, in the Tretâ age, during the incarnation of Râma, the monkeys were born in the world through the digits of the gods. Jâmba-vâna, the king of the bears, who was an outcome of the digits of Himâlaya, was a myrmidon of Râma.

172-181. By the grace of Râma, he was lange-vous, graceful and powerful like a hundred lions. But as he was an outcome of the digits of Himâlaya, Pârvati was born in the house of Jâmba-vâna. Let all the gods, then, acquire their birth on earth as princes and support me in carrying on the war and accomplishing the task of destruction. The goddesses, through the digits of Laksmî, will be born as sixteen thousand princesses and subsequently they will be married to me. Through the digits of Dharma, Yudhiṣthira will be born as the son of Pâṇdu ; Bhîma will be born through the digits of the Wind, Arjuna, through the digits of Indra, Nakula and Sahadeva, through the digits

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of Aśinî-Kumâr, the Heavenly physicians; Karṇa, through the Sun: Vidura, through Yama; Duryyodhana, through Kali: S'ântanu, through the Ocean; Aśwa-thâmâ through Siva: Droṇa through the fire-god; Vîṣma through Vasu; Vasudeva through Kaśyapa; Daivakî through Aditi; Nanda, through Vasu; Yasodâ, through Vasu's wife; Draupadî, through Lakṣmî, out of the sacrifecial pit; the powerful Dhriṣṭa Dyumna, through Fire; and Subhadrâ through the digits of S'atarupâ through the womb of Devaki"

182-190. Brahmâ thereupon continued to dwell there. On the left side of Kriṣṇa was seated Saraswatî; on his right side was seated Lakṣmî; and on his front were seated Pârvatî, the gods, the cow-herds and cow-herdesses. Then Râdhâ who was seated in his heart addressed him saying, "Kindly listen to me (thy humble servant) My heart is consumed and my mind is very much agitated. Lord, I do not even shut my eyes for fear of losing your company. How, then, is it possible for me to go to the world below by leaving you? My dear, after what time, shall I be reunited with you in the Goloka? O Lord, of my life, one moment of separation from you appears to me like a hundred ages. Whither shall I go and whom shall I behold? Without you, O my Lord, I cannot think for a moment of my parents, brother, friend, relation, sister or son.

191-199. O Lord, promise to me that you will not bewilder me in the world below by the manifestation of your glory. O destroyer of Madhu, may the bee of my mind ever wander in your lotus feet full of honey: this is my prayer. Wherever I am born and in whatever place, may I be ever engaged in your service. I am Radhâ: you are Kriṣṇa. Our love has passed into a proverb. May I not forget my love for you in the world below. This is the first boon I ask. As life follows the body, as shadow follows the substance: so, let both of us be indissolubly united every-where. This is the second boon I solicit. May we not part with one another for a period covered by the twinkling of the eye. This is the third boon that I ask. O Lord, I do not know which architect has constructed your body, flute and feet with my life. There are many men and women in the world. But there is no damsel so lovely and so devoted to her husband as myself. Some engineer has constructed my body with half of your body. This is why there is no distinction between you and me and I am so passionately attached to you.

200-211. Or, perhaps, he has transferred my life and soul into your body and your life and soul into my body. Therefore a moment's separation is so very painful to me; and the mere mention of the name of separation consumes my life." Râdhâ, so saying, clasped his feet before the assembly of the gods and wept, again and again. Then Kriṣṇa took her in his lap, wiped her tears and consoled her with words fraught with truth and usefulness. Lord Kriṣṇa said, "I tell you, O goddess, the secrets of the psychic yoga or meditation which is inaccessible even to the meditative ascetics and which destroys sorrow. Just consider. This universe exists in the shape of the container and the contained. There can be nothing contained without a container. The flower is the container of the fruit; the foliage is the container of the flower. The branch is the container of the foliage; the tree is the container of the branch. The germ is the substratum of the tree, the stone is the substratum of the germ.

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Ananta sustains Vasudhâ, the tortoise sustains Ananta, the wind sustains the tortoise. I sustain the wind, and you sustain myself. It follows, then, that I always reside in you. You are the symbol of all energy and the primordial nature. You represent the body and harbour the three attributes. I am your soul, free from all desire, but your association vests me with will-power. The semen emanates from the male and produces offsprings, but the woman, who is the outcome of the digits of Nature, is the receptacle of that semen.

212-224. The body and the soul cannot reside apart from one another. Thus the superiority of both is equally established. Without the co-operation of both, creation is impossible. O Râdhâ, why do you entreat me in vain? We both constitute the germ of the world. There is no difference between you and me. The soul remains where the body remains. Both of them are identical. As whiteness is inseparable from milk, heat from the fire, smell from the earth, coldness from the water, so I am inseparable from you. There is not the slightest chance of our separation. O beauty, as a potter cannot build a pot without clay, as a goldsmith can not construct a jewel without gold, so am I incapable of creation without you. Without me, you are life-less, and without you, I am invisible. As the soul is eternal, so you who are all powerful and the container of the universe are also eternal. Lakṣmî, the auspicious Saraswatî, Brahmâ, S'iva, Ananta, Dharma, &c., are dear to me as my life. But you are dearer to me than my life. Had it not been so, you would not have occupied my heart and the gods and goddesses would not have sat by my side. Râdhâ, brush away your tears and give up your idle delusions. Go, as I tell you without fear to the house of Vriṣa-bhânu. O fair one, by your super-human powers obstruct with the wind the womb of Kalâvatî for ten months. After the lapse of this period, quit your present form, take the shape of a child and at the time of the emanation of the wind from the womb, lie down on the ground, naked and weep.

225-233. Thus you will be born in Gokula out of no womb, and I likewise shall not be born out of the womb of a woman. As soon as I shall be born, my father shall take me to Gokula. Under the pretext of the fear of Kaṃsa, I shall go there only for your sake. In the house of Nanda, Jaśodâ will always affectionately embrace me as her son and nurse me. By my boon, O Râdhâ, you will remember all your antecedents and both of us will roam at pleasure at Vrindâvana. Fair one, descend to Gokula with two thousand one hundred krors of cow-herdesses and thirty-three good-natured female associates of yours. Afterwards you will console countless cow-herdesses with suitable words, leave them behind at Goloka and, accompanied by me and my countless cow-herds go to the hermitage of Vasudeva. Only those cow-herdesses who are dearer to me than the rest will resume their birth in the Vraja in the house of the Vallabhas in order to sport with me." So saying, the Lord paused.

234-240. Then Brahmâ, S'iva, Ananta, Durgâ Lakṣmî and Saraswatî by turns adored the Supreme Being. Afflicted by the pangs of separation and subdued by love, the cow-herds and the cow-herdesses reverentially bowed to him, again and again. Then Râdhâ (whose heartfelt wishes were fulfilled), in mental distress caused by the idea of separation reverentially eulogised her beloved consort, dearer to her than her life. Seeing the weeping Râdhâ afflicted and

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agitated with fear, Lord Kriṣṇa consoled her saying: "O my beloved spouse, dearer than my life, be of good cheer. You and I are the same. You need not be afraid, while I am here. Still, if you apprehend any evil, tell me. The curse of S'rî-dâma will cause a separation between us for a hundred years. At that time I shall go to Mathurâ.

241-250. Then I shall relieve the earth of her burden, set my father at liberty and emancipate the gardener, the weaver and the humpbacked woman. I shall then kill the king of the infidels, recover Muchu-kunda and construct Dwârkâ. Afterwards, I shall witness the grand royal sacrifice of Yudhiṣṭhira. Then I shall marry sixteen thousand princesses and, one hundred and ten women, over and above that number. Finally, I shall subdue my enemies. I shall do good to my friends, burn Bânpurî, subdue Hara, cut off the arms of Bâṇa and steal Pârijâta. In the course of my pilgrimage, I shall also see the holy saints. I shall greet my friends and relations, cause the performance of the sacrifice undertaken by my father, and at an auspicious moment behold that place along with you. At Mathurâ, I shall see the cow-herdesses, impart instructions to you on the metaphysical or psychic yoga and be united with you again in bonds of truth. My beloved, from you, there shall not be even one moment's separation, and I shall come back with you to the Vraja And yet, my dear, during the period of our separation for a hundred years, we shall be united with one another in dream. Nârâyaṇa, my digit, will go to Dwârkâ and for a hundred years I shall perform the above deeds.

251-263. Subsequently I shall dwell with you in the forest again, relieve the sorrow of my parents, the cow-herd and the cow-herdesses and after having relieved the earth of her burden, come back with you to the Goloka. Then, O Râdhâ that digit of mine, the eternal Nârâyâṇa, with Lakṣmî and Saraswatî will also go back to the Vaikuṇṭha. The digits of the gods and goddesses will return home. You will again dwell with me in the Goloka. I narrated to you, O goddess, the future, the good as well as the evil. None can interfere with my dispensations. So saying Lord Kriṣṇa clasped her to his breast. This sight astonished the gods. Lord Hari then addressed the gods and goddesses saying, "O gods, go home and be ready to undertake the task allotted to you. O Pârvatî, go back to the Kailaṣa with your husband and both of your sons. But the events foretold by me shall take place at the specified time According to my statement all the gods, great and small, will descend to the earth, through their digits." Thereupon, the gods, Lakṣmî, and Saraswatî bowed to Hari, the best of beings, and went home and afterwards, ready to fulfil the task assigned to them by Lord Hari, they descended to the earth. The destination assigned by the Lord to his consort can hardly be secured even by the gods. Then Kriṣṇa said: 'O Râdhâ, you should now proceed to the house of Vriṣabhânu with the cow-herds, male and female, as specified by me. My beloved, I am also going to Mathurâ at the house of Vasudeva whence I shall join you at Gokula on the plea of Kaṃsa's fear."

264-275. Then Râdhâ with eyes flushed like a pair of red-lotuses bowed to Lord Kriṣṇa, stood up before him and fearing lest she should forfeit his love, wept, again and again. While ready to go, she loitered for a while, advanced a

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few steps, then came back and observed him, again and again. The red-legged bartavelle represented by her eyes continually drank the rays of his honey-red lunar face. Râdhâ, then, circumambulated round Lord Hari seven times, bowed to him seven times and stood up before him. Afterwards Râdhâ with thirty-three female associates of hers and the cow-herds fell down prostrate at his feet. They then went to the places at Gokula assigned to them by Lord Krisṇa. Râdhâ descended to the house of Vriṣa-bhânu; and the cow-herds and the cow-herdesses descended to the houses of others. When all of them went away, Lord Hari, having called them and assigned to them their respective functions, ascended the car and with the speed of mind, arrived at Mathurâ. Kaṃsa killed all the first six sons of Vasudeva and Daivakî. But at the command of Krisṇa, Mâyâ dragged out the tenth off-spring, (the outcome of the digits of Ananta) from the womb of Daivakî while in its embryo and fixed it in the womb of Rohiṇî.

CHAPTER XVII.

1-16. Nârada said, "O blessed Lord, now describe to me the birth of Lord Krisṇa which is calculated to give religious sanctity and end rebirth, death, decrepitude, &c. Whose daughter was Daivakî? Who were Daivakî and Vasudeva? Why did the cruel Kaṃsa kill six of their sons? When was Hari born? My curiosity is highly excited on these points." Nârâyaṇa answered: "O Muni, the great-minded Kaśyapa was born as Vasudeva and Aditi was born as Daivakî. By virtue of their previous merits, they obtained Hari as their son. Deva Mîḍha begat Vasudeva on Mârisâ. As soon as Vasudeva was born the gods beat drum in the heavens. Hence ancient saints call him Anaka, the father of Hari, drum, &c. There was a very wise and graceful king called Devaka. He was the son of Apuka, of the race of Yadu. Daivakî was born as his daughter. Muni Garga, the family priest of the Yadus, performed the betrothal ceremony of Vasu-deva and Daivakî who were subsequently wedded at an auspicious moment with great eclat. Devaka gave a thousand horses, golden vessels, a hundred well-ornamented beautiful maid-servants, many kinds of articles, cloths interlaced with gems, cups of diamond to Vasudeva by way of dowry. Then Vasudeva accepted the hands of that girl who was graceful like the full moon and was decorated with gems, who was blessed, adorable and superb, who was vested with personal charms and mental accomplishments, who could entice the three worlds with her beauty, who had a smiling aspect and arch glances, who was in the prime of her beauty and hence pre-eminently fitted for sexual intercourse. He placed her in a car and brought her home. King Kaṃsa was much pleased with the marriage of his sister Daivakî and approaching her car joined the matrimonial procession like one of her attendants. Thereupon there was a voice from the sky, "O Kaṃsa, why art thou so pleased? The eighth issue of this Daivakî will kill thee."

17-22. Upon this, the most powerful and wicked Kaṃsa was very much afraid and with the sword in his hand was ready to kill Daivakî. Vasudeva (well versed in ethics) when he perceived his intention tried to dissuade him saying. "King, it seems to me that you do not know politics. Therefore listen to my words calculated to give you fame and remove evils sanctioned by the S'âstras and suited to the occasion. If the eighth offspring of Daivakî

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be the cause of your death, then why do you acquire infamy and pave the path which leads to hell by killing your sister? Pandits, even after killing small animals and other beasts of prey, atone for their sins by dedicating a value in silver equal to 16 panas (twenty gandâs of cowries make one Paṇa) of cowries at the time of their death. But the slaughter of innocent animals entails a sin a hundred times greater than the slaughter of injurious animals. Brahmâ has accordingly in the case of slaughter of innocent beasts fixed a penalty one hundred times more severe than the penalty incurred by killing beasts of prey.

23-37. Manu holds that whoever kills superior animals incurs a sin one hundred times more culpable than the last named sins. Whoever kills an infidel incurs a sin one hundred times more cupable than the last named sin. Whoever kills a S'ûdra of good family incurs a sin 100 times more culpable than the last named sin. The slaugther of a cow is as sinful as the slaughter of a hundred S'udras. The slaughter of a Brâhmiṇ is ten times more sinful than the slaugther of a cow. The slaughter of a woman is equally sinful. Brahmâ himself hath said so. In this particular case the victim is your sister, a refugee and dependant. Therefore, O king, the slaughter of this woman will entail upon you the sin of the murder of a hundred women. Men perform devotion, worship, acts of charity and pilgrimage in order to go to heaven. But the saints regard this world which is full of peril as a dream and as a mere bubble of water. Hence they carefully perform religious rites.

38. O best of pious men, you are to your family what the sun is to the lotus. Therefore it be-hoves you to let go your sister. Or, if you like, you can refer the matter to the savants who are assembled here. Nay, you are my friend and I shall hand over to you the eighth offsping of Daivakî. I do not stand in need of that son. O best of sages, rather I shall make over to you all the sons and daughters that will be born to me, O king, release your sister who is as dear to you as your daughter. You have reared her with sweet-meat, &c., and it does not become you to kill her." When Kaṃsa heard the words of Vasudiva, he released his sister. Vasudeva soon took away his wife home. Kaṃsa, to fulfil his vow, gave to Kaṃsa the first six sons that were born to him. Kaṃsa killed all of them. When Daivakî was pregnant for the seventh time he appointed a guard; but Mâyâ dragged the fetus out of her womb and fixed it in the womb of Rohiṇi. The guards could not perceive this and reported to Kaṃsa that the seventh issue was an abortion. The son of Rohiṇi, (the fetus being dragged,) was called Saṅkarṣaṇa.

38-44. Subsequently Daivakî became pregnant for the eighth time, her womb being filled with wind. When the 10th month of the pregnancy arrived, the all-seeing Lord Kriṣṇa had an eye upon the fact. Then Daivakî, who was naturally very pretty, became ten times more handsome than what she was before, as the Lord beheld her constantly. Then Kaṃsa saw that Daivakî's eyes and face were blooming. Effulgent with her own radiance she, the very embodiment of Mâyâ, was lighting up all the sides. It seemed to him that she was the visible representation of all light heaped together. The king of the Asuras was much surprised to see this. He then said "The child in the womb will be the author of my death" and appointed guards to watch the time of the birth. Up to the seventh gate of the house the sentinels mounted guard. When the 10th month of the pregnancy was complete, Daivakî lost her faculty of movement and was reduced to the condition of inertia.

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45-53. When the womb was filled with wind, Lord Krisna who is never associated with matter, presided over the lotus of Daivakî's heart. Thus she passed her days in very great pain. By turns she stood up, sat down, walked for a while and slept. The high-minded Vasu-Deva perceived that the time of delivery was approaching. He then remembered Hari. Agitated with fear, he introduced into the house (presided over by Daivakî) sword, iron, fire, people versed in the mantras, the wives of his friends or relations, his kith and kin and the Brâhmins. When two prahars of the night were passed, the sky was over-cast, lightning flashed and seven kinds of wind began to blow. The guards were benumbed with sleep and lay like dead men on their beds. In the meantime the gods assembled there; and Brahmâ, S'iva and Dharma addressed the Lord in the womb. The gods said, "Lord, you are the cause of the world; you do not emanate from the womb of any woman; you have no end; you are inexhaustible. You are full of light and glory and free from sins. You are great. You have attributes and yet you are free from attributes. You are uncontrolled and formless, but you take a form out of deference to your worshippers- You can do anything according to your will. You are the lord and prop of all. You are the source of pleasure and pain. You are inaccessible to all and destroy the wicked. You are indivisible and fearless. You are the receptacle of all things in the world. No calamity can subdue you. You are free from title or attributes, unassociated with anything, exempt from desire. You are the death of death. You are the eternal spirit, contented or absolutely satisfied, spotless, eternal, blessed (or very fortunate), Durbhaga, *i. e.*, unfortunate or not possessed of good fortune, eloquent and indestructible and you can be adored with difficulty. You are the cause, the form and the auxiliary branch of the Vedas. You are God." With this hymn, the gods bowed to him, again and again; and with eyes streaming with raptures, they rained flowers on that sacred place. Whoever at break of day reads the above hymn consisting of forty-two names of the Lord acquires firm faith in Hari and secures the bondage of Hari, as desired by him.

54-67. The gods went home after having pronounced the above eulogy. All life seemed to be extinct at Mathurâ; and the land was flooded with rain-water. The night was very dark. When the seventh Muhûrta. (One Muhûrta is equal to forty-eight minutes) was passed and the eighth Muhûrta arrived, in the midnight, at an auspicious moment marked by propitious stars, shunned by evil stars and characterised by the predominance of Rohinî (the fourth lunar mansion), the eighth day of the lunar month, Jayantî—Yoga and the rise of the half-moon, the sun and the good and bad planets, feeling the approach of Lord Hari who is incomprehensible and outside the scope of the Vedas, transgressed their proper order and fixed themselves timidly at the sign of Pisces in the zodiac. All the planets were propitiated and at the instance of Brahmâ gladly occupied the eleventh place in the zodiac. There was a shower of rains from the sky; and the earth with all her quarters assumed a cheerful aspect.

68-80. The Risis, munis, Yakṣas, Gandharvas, Kinnars, gods and goddesses became much pleased. The heavenly prostitutes busied themselves with dancing. The Gandharvas and the Vidyâdhars chanted songs. Rivers flowed

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merrily, fire was kindled up : the sound of the drum and the trumpet filled the heavens and there was a shower of Pârijât from the sky. At that time the earth took the form of a damsel and entered the room of the child-birth. The sound of victory and the conches accompanied the shout of the name of Hari. At that time Daivakî dropped on the ground and at once all the pent-up wind emanated from her womb. At that time Lord Kriṣṇa wielded a celestial form and emanated from the heart of Daivakî. His face was lovely and enchanting. He had two hands holding a flute. Earrings of the cut of a fish decorated his features. His face was smiling and cheerful. He was decked with gems and anxious to favour his votaries. He was clad in yellow and besmeared with musk, saffron and sandal paste. He was dark-blue like a new cloud. His face resembled the autumnal full moon. His lips were like the bimbas. His head was covered with the plumage of a peacock and a diadem constructed with pure gems. His waist was crooked. He was covered with wreaths of wild flowers. His breast was adorned with a whorl of hair and the gem called Kaustubha. He had three-fold curvatures in his body. He was young in age, tranquil in disposition and looked more lovely than Brahmâ or S'iva. Both Vasudeva and Daivakî were very much astonished at the sight and with folded palms and streaming eyes, they reverentially adored him with the following hymn.

81-91. Vasudeva said, "Lord, you transcend the senses. You are invisible, immortal and void of all attributes. You are beyond the scope of one's meditation. You are the supreme spirit and the Lord. You can do whatever you wish and you can take any form. You are unmixed with things; you are the great and eternal Brahma and the final cause. You are denser than the dense, all-pervading, extremely subtle and invisible. You occupy the body of every individual and witness his acts. You are the Nature, the lord of Nature, partaking of the character of Nature and greater than Nature. You are the lord and form of the universe, the destroyer of every thing though you yourself are not liable to destruction. You sustain every thing, and are sustained by no one. You are indivisible O Lord, we are incapable of worshipping you. The god of the five faces, the god of the six faces, the god of the four faces and even Gaṇeśa, the head of the spiritual guides of the Yogis, are incapable of worshipping you. Then how can I, an insignificant mortal, worship you? Him whom the saints, gods, munis, Manus, men do not perceive even in dreams, whom the S'rutis cannot describe, how can any one else eulogise?" Whoever reads this hymn in the morning, noon and evening every day acquires faith for the lotus feet of Hari and secures his homage. He gets a well-qualified son like Hari, who is Hari's servant. He is released from all kinds of danger, fear of enemies, &c.

92-101. The merciful lord was pleased at his words and said, "O great-minded being, on account of the merits of the devotions of your previous birth, I have been born to you as your son. O blessed personage, solicit a boon from me and all will be well with you. In your previous birth, you were known by the name of Pṛiśni. Afterwards you were born as the lord of creation, the best of the Yogîs. This female arcetic was your wife. But you adored me much with meditations and hymns. Thereupon I appeared in your presence and you solicited a boon from me to the effect that you

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might get a son like myself. Then I pondered in my mind that there was no one in the world like me. Hence I personally chose to become your son. Through the merits of your devotions, you were on a former occasion born as Kaśyapa and your wife was born as the chaste Aditi. In the present age you have been my father and have acquired your birth as Vasudeva through the digits of Kaśyapa; and Aditi, the mother of the gods, has become my mother and has been born as Daivakî. Sire, in days of yore, I was born out of your loins through the womb of Aditi as a dwarf. And now again as the result of your devotions, I have descended to the earth in the guise of your son. O profound sage, whether you attain me as your son or the Supreme Being, you will be redeemed in your life-time. Sire, take me soon to the house of Yasodâ at the station of the cowherds, keep me there and substitute here in my place the girl who represents the spirit of delusion".

102-116. So saying, Hari wielded the form of a boy. Vasudeva was spell-bound at the sight of the boy, who was dark-blue in appearance and lying naked on the ground and said, "What an extraordinary vision I had in my dream!" So saying, he discussed matters with his wife, took the infant in his lap and proceeded to the house of Nanda at Gokula. Vasudeva, having arrived there, hastily entered the room of the child-birth and saw that Yaśodâ, Nanda and all the household members were asleep. He also saw a naked girl of the hue of heated gold and possessing a cheerful and smiling countenance. She was looking at the roof of the house. He was much astonished to see her, took her in his lap, placed the boy there and came to Mathurâ in great mental agitation. Then he came to the room of his lying-in spouse and placed there the weeping child who represented the grand principle of illusion (Mahâ-Mâyâ). Daivakî was much pleased to see the girl. The sleeping guards were awakened by her cries. They took her to Kamsa. Daivakî and Vasudeva followed them in grief. The sight of the girl did not give much pleasure to Kamsa; he had not the slightest compassion for that weeping child. The cruel Kamsa was about to hurl her on a piece of stone with a view to kill her. At this sight Vasudeva and Daivakî modestly thus said to Kamsa: "O best of kings, you are a great politician; therefore deign to hear my words full of truth and morality. O foremost of my relations, you have killed six of our sons. Have you no compassion? How will the destruction of the eighth issue of ours, a mere daughter, redound to your credit? She can never kill you in battle-field.

117-131. So saying, both of them wept in the presence of the assembly. The hard-hearted Kamsa then said to them, "Listen to my words. I explain to you how matters stand. Providence is able to destroy a tiger through a worm, an elephant through a gnat, a hero through a child, a small animal through a big animal, a cat through a rat, a snake through a frog, the originator through the offspring, a devourer through the thing devoured, the water through the fire, the fire through hay. A Brâhmin once drank seven oceans. Mysterious and curious are the ways of Providence. Therefore, if fate hath so ordained, this girl will also be able to kill me, no doubt. I will slay her most decidedly." Then Vasudeva said, "you are going to kill her, O king, to no purpose. O ocean of mercy, this child is mine: give her back to me." Upon this, the discriminating Kamsa was appeased to a certain extent. Then there was a voice

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from the sky addressing Kaṃsa thus: 'O fool, without knowing the ways of God, whom are you going to kill? He who will kill you resides in some other place and will manifest himself in time." Then Kaṃsa let the girl go and Vasudeva was as much pleased as if his dead daughter were restored to life. He brought her back to his house and distributed alms to the poor and the Brâhmiṇs. This girl who was the embodiment of the unequalled or matchless goddess Nature and the outcome of the digits of Pârvatî was the sister of Lord Kriṣṇa and celebrated by the name of Aṃśâ. Vasudeva at the time of the marriage of Rukmiṇî reverentially bestowed her in marriage on the saint Durvâsâ who emanated from the digits of S'iva. O muni, I have now narrated to you the account of the birth of Kriṣṇa calculated to destroy decrepitude, death, re-birth and danger.

CHAPTER VIII.

1-19. "O great saint," said Nârada again, "kindly tell me in brief the fruits of the vow of Janmâṣṭamî the ceremony of Jayantî-Yoga and the method whereby the vow is performed. What is the nature of the delinquency if the vow is not observed and if people eat on that day? On the other hand, what benefit does a person reap if he observes that vow, if he keeps fast and takes the first meal after the fast?" Nârâyaṇa said, "In the first place, on the seventh lunar day, a person with a pure heart and clean body should take only boiled rice and *ghee*. While taking the first meal after fast, he should adopt the same course. On the eight lunar day, he should get up from bed at dawn, perform his morning rites and after bathing, he should make an avowal of the purpose for which the vow is observed. Abstinence observed in the course of a vow is only meant to afford satisfaction to Hari. The fruit which a person reaps by bathing and worshipping on the eighth lunar day in the month of Bhâdra is ten millions of times as great as the fruit which he secures by ablutions and the worship of Hari lasting for a Manwantara. Whoever on this day offers even a drop of water to the manes reaps benefits equal to the benefit which he could secure by the performance of the funeral ceremony of his ancestors at Gayâ for one-hundred years. On this day, the worshipper having bathed and performed the necessary or ordinary diurnal rites ought to construct a house of confinement for child-birth, place there iron, sword and fire and engage guards. He should also keep there a pair of scissors for cutting the navel-string of a new-born child and secure the services of a mid-wife there. Then he should provide there sixteen ingredients for the purpose of worship, fancy articles, eight kinds of fruits and sweet-meat. Nut-meg, the berry called Kakkol, pomegranate, bael, cocoanut, pumpkin gourd, lemon are the eight fruits specified for the vow. Matting, dress, oblation of water for washing the feet, the above oblation mixed with green grass and rice &c., preparation of milk and honey, water to rinse the mouth, water for bathing, bedstead, perfume, flower, secrificial offerings, betel, oil, frankincense, light and ornaments: these are the sixteen ingredients which are prescribed for the purpose. The worshipper, after having washed his feet and put on a pair of washed clothes should take his seat, rinse his mouth and pronounce swasti, that is, hail or welcome. Then he should deposit the jar there and after having worshipped

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the five gods, he should invoke on the jar the Supreme Lord Kriṣṇa. He should then invoke Daivakî, Vasudeva, Yasodâ, Nanda, Rohiṇî, Baladeva, Saṣṭhî, Vasundharâ, Brahmâ, Aṣṭamî, the local deity, Aśwa-thâmâ, Bali, Hanûmâna, Vibhîṣaṇa, Kripâ-châryya, Paraśurâma, Vyâs-Deva, Mârkaṇḍeya, &c., on the jar and afterwards invoke Hari. A wise man after having for the first time put flower on his head should meditate him again. Brahmâ, in days of yore, specified the following Dhyaṇa as stated in the Sâm-veda ; and that Dhyâna I am going to tell you. Listen.

20-29. Lord Kriṣṇa has the form of a child. He has got a tasteful appearance resembling a blue cloud. His round face resembles a lotus in full bloom. Brahmâ, S'iva and Ananta adore him constantly. Saints, hermits and men cannot attain him by meditation. He cannot even be comprehended by adepts He is beyond the scope of the contemplation of the Yogîs. He is incomparable and bears testimony to every act. I adore him." The worshipper, after this meditation, should offer to him flowers, again, duly pronounce the mantra (the mystic formula) and then perform the vow. The mantra connected with the offerings or presentation of articles is as follows : ' Lord, I am going to offer you flower and pure water contained in a glass of gold for washing your feet. Please accept them. Lord, I am going to offer to you honey, *ghee*, curd, milk, and preparation of honey and milk contained in golden cups. Please accept them. Lord, I am offering to you transparent water, sandal, aloe, barley and bent grass mixed with musk and white flowers. Please accept them. O great god, for rinsing your mouth, I am going to present to you perfumed, transparent and tasteful water. Please accept it. O Hari, I am going to offer you perfumed Viṣṇu oil and fragrant emblic myrobalan for bath; please accept them. Lord, I am offering you pure gems and delightful bedsteads made of gems and covered with fine delicate cloths. Please accept them.

30-42. O my master, I am going to offer you fragrant water mixed with the juice of musk and the liquid extracted from the powdered root of trees Please accept them. Lord, I am going to offer you sacrificial ingredients consisting of ripe fruits, sweetmeat, Swastika, *i.e.* cake made of ground rice and sugar. Please accept them. O Hari, I am going to offer to you balls of sweet-meat, sweet-meat in general, *ghee*, condensed milk, molasses, honey, fresh curd, whey &c. Please accept them. O great god, I reverentially offer to you excellent, enjoyable, betel-leaves perfumed with camphor, &c Please accept them. O great God, I am going to give you red powder incensed with sandal, aloe, musk and saffron. Please accept it. O Lord, I offer you frankincense agreeable to the gods produced out of the excellent juice or sap of trees heated by fire. Please accept it. O Hari, I am going to present to you a bright and burning auspicious lamp calculated to dispel dismal darkness; please accept it. O Lord, I present to you drinking water perfumed with camphor, transparent, sacred and as precious as life. Please accept it. Lord. I offer you a wreath which serves as an ornament for the body and which is interwoven with delicate thread. Please accept it. O Supreme Lord, I am offering you lovely and delicious fruits which represent, as it were, the germ of trees and are calculated to multiply one's race. After having offered to Hari all those ingredients of worship, the worshipper should dedicate to Hari the

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remnants of the articles (present at the place) fit for worship, adore the gods that have been invoked and reverentially present to them three handfuls of flowers,

43-59. Then he should duly worship Nanda, Sunanda, Kumunda and other cowherds, the cowherdesses, Râdhâ, Gaṇeśa, Kârtikeya, Brahmâ, S'iva, S'ivâ, Lakṣmî, Saraswatî, the regents of the quarters, the planets, Ananta and the best of Kriṣṇa's adherents Then he should lie prostrate on the ground before the gods and present the offerings to them and pay the fee to the officiating priest. Afterwards the worshipper should listen reverentially to the chapter of the Purâṇa relating to the birth of Lord Kriṣṇa and on the day of the vow he should sit down on the matting made of holy grass and keep up the night. On the next day at daybreak after having performed the necessary religious rites, he should worship Lord Hari, feast the Brâhmiṇs and sing or recite the praises of Hari." Nârada said, "O best of those who know the Vedas, what reward is secured by fasting and keeping up the night on the occasion? What is the time fixed for the observance of the vow? What sin is incurred by eating on that day? Kindly tell me all this, after due reference to the auxiliary branches of the Vedas and the code of the Purâṇas." Nârâyṇa said, "That day when in the midnight even a quarter of Aṣṭamî (the eighth day of the lunar month) subsists is the most celebrated occasion; and on that day Hari was born. This conjunction of the times is calculated to give religious sanctity and victory. Hence it is called Jayantî-Yoga. Savants should fast, perform the vow and keep up the night on this occasion. This time is pre-eminently suited to the vow and sanctioned by the Vedântists and Brahmâ. Whoever keeps up the night and fasts in the way specified above is redeemed from the sins accumulated by him in ten millions of births. He who performs the vow should carefully leave out or exclude the Aṣṭamî which is combined with the Saptamî (the seventh day of the lunar month). Such an Astamî even if it be conjoined with Rohiṇî should be avoided Lord Kriṣṇa was born during the predominance of the mansion of Rohinî confined to Amba and combined with Saptamî. When this Rohiṇî which is jealously conserved in the Vedas and in the commentary of the Vedas and is particularly auspicious passes away, the worshipper should take his first meal after the fast, after having remembered Hari and the gods. This breakfast is most sacred and calculated to redeem the ancestors of the worshipper and give him reward and sanctity. Breakfast during the day is recommended by the saints; for in the night it is injurious. Except in the case of the vow of Rohiṇî (the fourth lunar mansion), breakfast is prohibited in the night. But in this vow, the midnight alone may be left out for the purpose of the breakfast.

60-86. Breakfast in the fore-noon, O learned Brâhmiṇ, after the worship of the gods, is in every way preferable and sanctioned by all. This rule, however, is enjoined in the case of all vows except the vow of Rohiṇî. If a person observe this vow during the Jayantî-Yoga which is combined with Mercury or the moon, he will not suffer the pangs of dwelling in the womb again, *i. e.*, he will be redeemed and never be born again. A day which covers the Navamî (the ninth day of the lunar month) throughout but on the occasion of sun-rise only contains the remnants of Aṣṭamî and which is conjoined with the moon, Mercury or the fourth lunar mansion is so sacred as rarely to

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recur in a century. He who observes the vow on this day redeems ten millions of his ancestors thereby. Krisna is pleased even with those adherents of his, who simply fast on that day but cannot observe the vow through poverty. A man initiated in the Jayantî vow and keeping up the night with various ingredients sacred to the vow gets abundance of reward from the Lord, the enemy of the demons. A man who does not misrepresent his wealth (*i. e.*, who does not pretend to be poor in spite of his wealth) gets ample reward. But a man making such idle pleas gets no reward. A savant should not break his fast on the eighth day of the lunar month or during the predominance of the fourth lunar mansion, otherwise he will forfeit the religious sanctity previously acquired by him and also the fruits of his abstinence. The above lunar day destroys fruits eight times and the above mansion, four times. Therefore the observer of the vow should break his fast when the above lunar day and mansion are passed. If, however, they expire at mid-night, then he should not break his fast at that time but on the third day. As soon as six Muhûrtas of the night pass away, midnight sets in; and eating at this time is as sinful as the murder of a Brâhmin. Let alone other food, even betel, fruit, water, &c., are prohibited in the midnight like beef, ordure and urine. The night consists of three watches leaving out four daṇḍas of the day (a daṇḍa is equal to twenty-four minutes) in the beginning and the same period in the end. The portion thus left out is called Sandhyâ (evening or morning). A person who is awake and observes his vow on the pure day of Janmâṣṭamî is relieved from sins of a hundred births. A person who on that day does not keep up the night but merely fasts still gets the fruits secured by the ceremony of horse-sacrifice. A wretch who eats on that day practically ravishes his mother and is guilty of the sin of a hundred Brâhmiṇ-slaughters. The religious merits acquired by him in ten millions of births are lost by that act and he is not entitled to perform any religious rites relating to the gods or the manes. He becomes impure and ultimately dwells in the hell called the thread of time (being devoured by worms whose teeth are as sharp as spears) as long as the sun and the moon exist. Then he is born in India; but for sixty-thousand years he has to range as a worm in the ordure. Afterwards for a thousand crores of years, he is born as a vulture; a hundred times as a boar, a beast of prey and a jackal and seven times as a snake and crow. Then he is born as a man afflicted with leprosy and physical pain. Next he is born as a snake-catcher and afterwards as a wicked robber who kills people. Then he is born as a washerman, then as an oil-man, then as an impure Devala Brâhmiṇ. If any one is unable to fast, he ought to feast at least one Brâhmiṇ or give him wealth double the quantity of the food Or he ought to mutter the mantras of Sâvitrî a thousand times or practise Praṇâyâm (stoppage of respiration) as an accessory to meditation, twelve times. I thus narrated to you the subject relating to fasting and the method of the observances of the vow, as I heard from Dharma.

CHAPTER IX.

1-13. Nârada said: "When Vasudeva went back home, O Lord, after having left Krisna in the house of Yasodâ, how did Nanda perform the festival of the birth of a son? How long did Hari remain in his house? How did he fulfil

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the promise he had held out to Râdhâ before(?) What is the form of the sphere of the Râsa? What is the nature of Vrindavana? Kindly relate to me also the sports of the Lord in the sphere of the Râsa and in the water of Yamunâ. Lord, what was the nature of the devotion performed by Rohiṇî and Yasodâ? Where was Baladeva born before Hari appeared? The wonderful account of Hari is as delightful as nectar; and particularly if it comes from the mouth of a poet, it acquires a new aspect at every step. The description of a scene witnessed by the author with his own eyes is superior to a second-hand description of the same. You are a digit of Lord Kriṣṇa and the head of the preceptors of the gurus of the meditative ascetics. He from whose digits a person has come out thrills that person with the joy which he himself feels. You just said to me that both of you brothers had merged in the lotus feet of Hari. Therefore you are an outcome of the digits of the Lord of the Goloka and as magnanimous as he." Nârâyaṇa said, "Brahmâ, S'iva, Ananta Gaṇeśa, Dharma, Kûrma, myself and Kârtikeya are the products of the digits of Kriṣṇa. Who can describe the glory of the lord of the Goloka? When we could not comprehend him, how could savants do so? Varâha, Bâmana, Kalkî, Buddha, Mîna have emanated from Hari's digits. Besides these, there are countless incarnations, the product of time. Râma and Nṛisiṃha are perfect incarnations of the deity and reside in the white islands; whereas in the Vaikuṇṭha and Goloka, Lord Kriṣṇa is the Supreme Being Himself.

14-21. At Gokula and in the Goloka he is vested with two hands holding a flute and is the consort of Râdhâ; whereas in the Vaikuṇṭha he is vested with four hands and is the lord of Kamalâ. The Yogîs constantly contemplate his abstract light; but the Vaiṣṇavas adore his lotus feet. How is that light possible, unless there be a person who possesses that light? Now I tell you by what kind of devotions, Yosodâ, Nanda and Rohiṇî were able to behold the lotus feet of Hari. In the period gone by, Nanda was the best of the Vasus and a great ascetic named Droṇa. Dharâ was his wife. That Dharâ was born as Yasodâ; and Kadru, the mother of the snakes, was born as Rohiṇî. Now listen to the description of their births. Once upon a time, Dharâ and Droṇa went close to the hermitage of Gautama in the Gandha-mâdan mountain in the sacred land of India and there on the coast of the Suprabhâ, they prayed for ten thousand years in order to obtain a glimpse of Lord Kriṣṇa. After the lapse of that period when the Lord did not turn up they constructed a pit of fire and, led by a feeling of stoic apathy to the world, were about to consign themselves to the flame.

22-30. When they were about to commit suicide there was a voice from the sky to the following effect, O best of the Vasus, in your next birth you will behold on the earth at Gokul the Supreme Lord who is adored by the gods, contemplated by the saints and is invisible to the Yogîs, born as your son. Hearing this, the couple were rejoiced and went home. In course of time, they were born in India and beheld the lotus face of Hari. Now listen to the mysteries of the character of Rohiṇî. Once upon a time Aditi, the mother of the gods, while in her monthly course, communicated the fact relating to her menstruation to Kaśyapa through a messenger on the day of the festival of flowers. The fair Aditi bathed on the day fixed for a woman to bathe in her menses, decked herself with ornaments and dress and saw her image in

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herself with ornaments and dress and saw her image in the looking-glass. She marked her forehead with vermilion and musk and decked herself with diamond ear-rings and leaves. She suspended the pearl produced in the head of the elephant on the front of her nose. Her face resembled the full moon; her eyes were graceful like the blooming lotuses of autumn. Her eyes had the charm of archness of vision and were lighted up with lines of collyrium. Her teeth were like the grains of ripe pomegranate.

31-47. Her lips were like the bimbas. She was very lovely and after having looked at the image of her face in the looking-glass which by its superb charm could even bewilder the mind of saints, she awaited the arrival of her husband and was much perplexed with the darts of Cupid. While thus excited, she heard that Kaśyapa was flirting with Kadru and reposing in her bosom. Then the chaste Aditi was highly incensed and, in dispair, instead of cursing her husband, she cursed Kadru, the mother of snakes. She said, "Kadru who lost her Dharma (virtue) is not fit for heaven. Let that wicked whore go away from this place and acquire her birth as a woman." When Kadru heard of this curse from a messenger, she also cursed Aditi saying, "Let Aditi also be a prey to decrepitude, descend into the world below and be born as a woman." When both of them were mutually cursed, Kaśyapa consoled Kadru saying, "Fair nymph, be of good cheer. In course of time you will descend into the world along with me and there we shall behold the lotus feet of Hari." Then lord Kaśyapa went to the house of Aditi and gratified her wish; and the offspring of this union was Indra, the king of the gods, who was born in due course. Then Aditi was born as Daivakî; Kadru as Rohiṇî; and Kaśyapa as Vasudeva. Thus I told you about the mysteries of their birth. Now I am going to describe to you the birth of the mighty and huge Ananta of a thousand hoods who incarnated himself as the matchless Baladeva. At the command of Vasudeva the chaste Rohiṇî ran away from that place through fear of Kaṃsa for the preservation of the life of Baladeva. Then Mâyâ, the goddess of delusion, ordered by Lord Kriṣṇa, fixed the seventh issue of the Devaki while in its embryo into the womb of Rohiṇî and went back to Kailâśa A few days afterwards, Rohiṇî gave birth to a Divine son fair like white silver who was the outcome of the digits of Lord Kriṣṇa in the house of Nanda. This infant had a smiling, cheerful countenance and was bright with the radiance of Brahma. The gods were delighted at his birth; and there was a flourish of music with beat of drum, trumpet, etc., in the heavens. The gods were pleased, raised a cry of victory and sounded conches.

48-64. Nanda, being pleased, distributed alms to the Brâhmiṇs. The midwife snapped asunder the navel string of the child and bathed him. The cowherdesses decked with apparel shouted merrily. The ceremony of the birth was performed with great pomp by Nanda. Yaśodâ with a glad heart distributed vermilion, oil, money and various sorts of articles to the Brâhmiṇs. Thus, O son, I have described to you the devotions of Nanda and Yaśodâ, their issue and the character of Rohiṇî. Now listen to the description of the festival performed by Nanda which gives pleasure and redemption and destroys rebirth, death and decrepitude. The character of Kriṣṇa is all-good It is just like life to the Vaiṣṇavas. It removes evils, produces faith in Hari and

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secures his bondage. When Vasudeva went away, Yaśodâ and Nanda kept up the night in the room of confinement (where a child is born) which was all-good and attended with prosperity. Then they beheld the infant who was very handsome, dark-blue like a new cloud, naked, lying on the ground and looking at the top of the house. His eyes resembled a pair of blue lotuses. His face was like the moon of autumn. He was smiling and weeping by turns. His body was besmeared with dust. He was attempting at times to stretch forth his legs by fixing his arms into the ground Nanda and his wife were highly pleased at the sight. The mid-wife bathed the child in cold water and cut off his navel string. The rejoiced milk-maids raised a shout of victory. At that time many young and old women possessing huge loins and agitated breasts came to the confinement-room. They blessed the infant. Some of them took embraced and kissed him and admired his beauty. Then Nanda put on a pair of well-washed clothes and cheerfully performed all the necessary rites, from start to finish. He feasted the Brâhmiṇs, ordered music to be sounded and distributed wealth to the bards.

65-78. He then presented with pleasure wealth, gems, corals and diamonds to the Brâhmiṇs. He likewise distributed to them seven hills of sesamum, gold, silver, heaps of paddy, cloths, a thousand cows, curd, milk, sugar, butter, *ghee*, honey, sweets, cocoanut, balls of sweets, every kind of delicious sweet-meat, fertile plots of land, horses speedy like the wind, betel-leaves and oil. For protecting the room where the mother was lying in, he engaged Brâhmiṇs, men versed in the code of religious ceremonies and old cow-herds. Nanda caused the recitation of the Vêdas and the auspicious name of Hari and also the performance of the worship of the gods through the Brâhmiṇs. Then the old and young wives of the Brâhmiṇs came smiling with their children to the house of Nanda. Nanda gave them severa kinds of gems. Then several old cow-herdesses, decked with ornaments arrived at the house of Nanda. Nanda gave them fine cloths, silver and a thousand head of cattle. Astrologers also came with books in their hands. He bowed to them modestly. They saw and blessed the child. O best of learned Brâhmiṇs, Nanda, later on, with the burden of the child on his shoulders consulted the astrologers with regard to the future of the child, the good or the evil that might be in store for him. The child grew day by day like the moon of the bright half of the month. Hari passed his days merrily by sucking the breast of his mother. Both Yaśodâ and Rohiṇî, pleased with the ceremony, distributed to the women wealth, vermilion, betel-leaves, etc. They blessed the boy and went home. Yaśodâ, Rohiṇî and Nanda cheerfully spent their times at home.

CHAPTER X.

1-12. On the other hand, Kaṃsa, happily seated in the assembly on a golden throne, heard a voice from the sky to the following effect: "O foolish king, what are you doing? Now think well of yourself. Your destroyer has been born in the world. Devise means of rescue at this time. Vasudeva with the help of Divine Illusion (Mâyâ) gave his son, your destroyer, to Nanda and fetched the daughter of Nanda to you in his place. This girl

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is the goddess of delusion (Mâyâ) herself: and the son of Vasudeva is Hari himself, your destroyer. The message that was communicated to you about the abortion of the seventh issue is false. The goddess of delusion fixed this issue while in its embryo into the womb of Rohiṇî out of which the very mighty Balarâma, an outcome of the digits of Ananta, has been born. Like your death incarnate, both of them are growing in the house of Nanda." Hearing this the king was lost in deep reverie and, being distracted in mind, gave up eating, drinking, etc. Then the politician Kaṃsa brought to the assembly his dear sister Pûtanâ and said. "O my sister, go on some pretext to the house of Nanda, annoint your breast with poison and suckle therewith Nanda's infant. My dear, you can run very fast and are well versed in witch-craft. By means of your art adopt a human form and go to the house of Nanda. You can go everywhere by means of the mantra given to you by Durvâsâ and you can weild any shape." When the frightened Kaṃsa said so, the sorceress Pûtanâ bowed to her brother and went away.

13-29. By virtue of her witch-craft, she assumed the hue of heated gold and decked herself with various ornaments. Her chignon was adorned with jasmine wreaths; her forehead, with marks of vermilion and musk. The ornament round her waist and her anklets rang merrily on all sides, as she proceeded. At a short distance she met the enclosure of the cows, *i. e.*, the pasture or drove of cows. Within its limits, was situate the house of Nanda encompassed by a deep and insurmountable moat. Viśwa-Karma had constructed this town with precious stones and inlaid it with sapphire, ruby and emerald. The top of the mansion of Nanda was adorned with picturesque, golden jars. It was surrounded by ramparts, so high as to touch the sky, with iron doors attached to each of them and guarded by sentinels. That city was decorated with lovely women, pearls, philosopher's stone, wealth, gems, golden cups and jars and millions of milch-cows. It contained myriads of the myrmidons of Nanda, supported by him and millions of busy milk-maids. The enchanting Pûtanâ went inside. None of the milk-maids could perceive her wickedness or suspect anything wrong on her part. They thought that either Lakṣmi or Durgâ had come to see Lord Hari They bowed to her, enquired into her welfare, gave her water for washing the feet and provided her with a throne. The wicked Pûtanâ accepted what was offered to her, enquired into their welfare and sat down. They asked her, "Goddess, who are you? What is your name? What for have you come here? Kindly give us these particulars." She answered, "O cowherdesses, I am the wife of a Brâhmiṇ of Mathurâ. I heard the good tidings of the birth of a son to Nanda. I shall see and bless the child and then go home. Therefore bring him to me." Yaśodâ was much pleased to hear this, bowed to her and put the child in her lap.

30-45. The beautiful Pûtanâ kissed the child, sat down and suckled him saying, "Aha! fair damsel, what a pretty child you have got. He is like Nârâyaṇa." The boy merrily sucked her breast, smiled and along with the poisoned milk which appeared to him like nectar, sucked also her life. The fair one left the child, gave up her ghost and assuming a hideous form dropped on the ground with her countenance turned upwards. She quitted her dense body, entered into a thin frame and soon mounted a car made of gems. It

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was crowded with the celestial myrmidons of the Lord and decked with one hundred white chowries, one hundred thousand looking-glasses, pure, fine cloths, various kinds of pictures and diamond jars. The chariot contained a hundred wheels and was effulgent with the lustre of diamonds. The myrmidons of the Lord placed her in the car and carried her to the Goloka. The cow-herds and cowherdesses were astonished at the sight. Kamsa was much surprised when he heard the whole account. Yaśodâ took the lad in her lap, suckled her and caused auspicious deeds to be performed on his behalf through the Brâhmiṇs. Nanda gladly consumed the body of Pûtanâ and while setting fire to the funeral pile, he perceived the smell of sandal, aloe and musk in the smoke arising out of the pyre." Nârada asked, "Who was this virtuous nymph in the guise of a demoness? What merit enabled her to see Lord Kriṣṇa and go to the Goloka?" Nârâyaṇa answered, "Ratna-mâlâ, the daughter of Bali, was much enchanted at the sight of Lord Bâmana on the occasion of the sacrifice performed by her father. She was subdued by maternal affection and cogitated in her mind thus, "If this dwarf be unto me like my son, I shall suckle him in my bosom." The merciful Hari who fulfils the designs of his votaries knew her heart and in her next birth he sucked her breast and gave her redemption as to a mother. When Pûtanâ suckled the boy with the milk of her breast annointed with poison, she played the part of a mother to him and afterwards obtained final beautitude. Whom else therefore, shall I adore without that merciful Hari? I thus recited to you the virtues of Lord Kriṣṇa; and I have been giving you an interesting and excellent description of Hari at every step.

CHAPTER XI.

1-17. Nârâyâṇa said, "Once upon a time the chaste Yaśodâ with the infant in her breast was busy in her domestic affairs at Gokula, when Lord Hari happened to know in his mind that the demon Triṇâ-varta was arriving in the guise of a wind. Thereupon the Lord became very heavy in weight and burdensome. Yasodâ feeling the weight of the child, left the child, laid him on the ground and went to the Yamunâ. Then the demon in the guise of a wind seized Lord Hari, whirled him round and round and took him at a distance of a hundred Yojans. Many branches of the trees were broken. Gokula was filled with darkness. Then the wily demon came back and dropped down there with a mighty crash. As the demon came in contact with the body of Hari, his sufferings were over (*i. e.* he died) and he ascended a beautiful car and went to the region of Hari. In days of yore, this demon was the king of the Pâṇḍya regions. Through the curse of Durvâsâ, he had acquired the form of a demon, but was redeemed by the touch of the lotus feet of Hari. Everyone at Gokul was bewildered by the power of the wind; and the cowherds and cowherdesses not finding the child on the bed were overwhelmed with fear and grief. They beat their breasts. Some fainted and others loudly wept. The inhabitants of the Vraja searched and discovered the boy weeping constantly, as if bewildered with fear, looking at the sky, besmeared with dust in an orchard and lying down in a place covered with lotus. Then Nanda at once clasped him to his breast and shed tears of joy at his sight. Both Rohiṇî and Yaśodâ wept with pleasure,

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then embraced him and kissed him again and again. Yaśodâ bathed him, caused rites to be performed to secure his welfare, avert calamities and to usher in peace. She then suckled him cheerfully." Nârada said, "Why was the king of Pâṇḍya cursed by Durvâsâ? Please recite to me in detail that ancient history." Nârâyaṇa said, "This mighty king of Pâṇḍya named Sahasrâkṣya was much excited with lust. So with his thousand wives he went to the lovely solitude of the Gandha-mâdan mountain and enjoyed their society in a grove of flowers on the coast of the river.

18-35. He committed sexual intercourse with them in an inverted order and in various other ways and marked their faces and breasts with his nails and teeth. In thousands of ways he indulged in the joy of their company and thereafter sported with them in the waters. If the women became naked, he also became naked and flirted with them on the lovely coast of the river Puṣpa-bhadrâ. At that time the great saint Durvâsâ with his hundred thousand pupils was passing by that way to S'iva's house. The infatuated king did not come out of the waters, nor did he bow to Durvâsâ not greet him with words or by movements of his hands. The muni was highly incensed; his lips quivered; and he cursed the king thus, "Wretch, forfeit thy powers of Yoga, descend to the earth and there take the form of a demon. There thou shalt remain for a hundred thousand years and afterwards touched by the lotus feet of Hari thou shalt be redeemed and come back to the Goloka. O queens, you, also, shall go to India and be born as fair princesses in the houses of kings in different places." So saying the muni (saint) went to S'iva. The merciful disciples of the saint were deeply moved and lamented loudly. When the saint was gone the king wept on the coast of the river and the beautiful damsels afflicted with the prospective pangs of separation from their husband said to him, "O lord, most dexterous in matters of sexual intercourse, whither shall we go without you? Where will you yourself go to? Will you not enjoy our society, O lord, in solitude? Will you not enjoy your kingdom? Shall we not go home and see your lunar face again? Shall we not clasp you to our heart with extended arms?" The ladies lamented bitterly in this way, held the king's feet and fainted. Then the king constructed a pit of fire, remembered the lotus feet of Hari and jumped into it along with his wives. The gods above were grieved at the sight and said, "Fate alone is most powerful." That king afterwards became the demon Tṛṇâ-varta. He was redeemed in the way mentioned above and went to the temple of Hari. The queens, too, obtained their cherished desire. Thus I have narrated to you the supreme greatness of Lord Hari, the curse of Durvâsâ and the redemption of the king.

CHAPTER XII.

1-32. Once upon a time, Yaśodâ seated in her house was suckling the infant Govinda in her breast, when some old and young women came to the hermitage with a number of cowherd children. Before the hunger of the infant Hari was satisfied, Yaśodâ laid him on the bed and in order to perform propitiatory rites connected with his rise from the bed she bowed to them and gave them oil, vermilion, sweet-meat, ornaments and clothings.

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Then the boy wept alone through hunger and spread his legs illusively; and as his feet came in contact with the huge chariot, it was crumbled to pieces and the curd, milk, *ghee*, butter and honey contained in the chariot dropped on the ground. The cow-herds and cow-herdesses were very much astonished at the sight and seeing the boy concealed among the broken fragments of wood ran away through fear. The cups were broken: and so Yaśodâ removed the honey, milk and broken planks, took the child who was crying for hunger in her lap, suckled him and then wept for mental agony. The cow-herds asked the children, "Boys, how was the car broken? We cannot account for this extraordinary phenomenon." The boys said, "O cow-herds, the boy kicked the car and it was broken." Hearing this, people laughed incredulously and thought that the whole story was a mere invention. The best of the Brâhmiṇs touched his body and performed Swastayana (a rite to secure welfare and avert calamity). With a view to performing this ceremony, a Brâhmiṇ recited a certain amulet which I am just going to describe. When Hari lay in water in days of antiquity, he gave this amulet to Brahmâ when the latter while roaming in his navel and afraid of the demons named Madhu and Kaiṭava sought his protection. Yoga-Nidrâ (the goddess of mystic devotion and sleep) said thus to Brahmâ, "Lord, be of good cheer. You need not fear while Hari and I are ready to protect you. May Hari preserve your face. May the enemy of Madhu protect your head. May Lord Kriṣṇa preserve your eyes; may the lord of Râdhâ Yours preserve nose. May Mâdhava preserve your ears and forehead. May Govinda preserve your cheek. May Keśava preserve your hair. May Hriṣî-keśa preserve your lips and chins. May Gadâgraja preserve your teeth; Râseśwara, your tongue, Bâmana, your palate; Mukunda, your chest; the enemy of the demons, your stomach; Janârdana, your navel; Viṣṇu, your jaws; Puruṣottama, your buttocks and private parts; the lord of Jânkî, your knees: Nṛisiṃha, your arms; Varâha, your feet. May Nârâyaṇa preserve you above and Kamalâpati, below. May Gopâla preserve you in the east; may the destroyer of Râvaṇa preserve you in the south-east corner; Vaikuṇṭha, in the south-west corner, Vanamâlî in the south, Vasudeva in the west; Aja Viṣṭar-śravâ, in the north-west corner; Ananta in the north; God, in the north-east corner; and the victor of Indra, in all places. May Râghava preserve you in the sky and while you are asleep. This is the most wonderful amulet that I have narrated to you. In days of yore, while there was a dreadful fight with Sumbha, a fight which dazzled the eye-sight, Lord Kriṣṇa kindly gave it to me as soon as I remembered him. As I got this amulet, Hari at once came to the sky and prepared to devise means for my rescue. In days gone by, I fought a dreadful battle for a century with the demon called Sumbha and obtained this amulet by virtue of which I killed him. After the death of Sumbha the merciful Govinda gave to me in the sky the amulet and a wreath of flowers and went to the Goloka. Through the influence of this amulet, O godly saint, you need not fear: particularly when we are ready to support you.

33-42. "I have witnessed the fall of ten millions of Brahmâs. But Hari and I exist in every age." So saying the goddess vanished. Then Brahmâ, fixed into the navel of Hari, was reassured. A wise man who weilds this amulet (deposited in a small ball of gold) on his right arm or round his neck need not be afraid of poison, fire, snake or his enemies. God himself preserves him on

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land or water, in the sky or while he is asleep. By the power of this amulet, he is rendered fearless in war, danger, peril of life or in the peril caused by thunder-bolt. By wielding it round the neck, S'iva easily destroyed the demon Tripura and the goddess Kâlî devoured Rakta-vîja. The hundred-headed Ananta, through the influence of this amulet, sustains the earth on his head as easily as if she were a grain of sesamum; by virtue of this amulet, Sanat-Kumara has been the witness of every act; and we have become conquerors in all places." The Brâhmiṇ covered the neck of the boy with this amulet. Hari thus wielded his own amulet round his own neck. Thus, O saint, I have related to you an account of the Eternal, infallible Hari and the incomparable prowess of his amulet.

CHAPTER XIII.

1-27. Nârâyaṇa said, "O saint, now I am going to relate to you the other aspects of the grandeur of Lord Kriṣṇa which gives sanctity and destroys sins. Once upon a time, Yaśodâ, seated on a throne of gem, was suckling her hungry infant when a Brâhmiṇ, effulgent with the lustre of Brahma, arrived there with his disciples. That saint was constantly adoring the supreme Brahma with his bead of white crystals. He held a mace and a parasol in his hands. His teeth were white and his dress was also white. His attainments in astrology were unrivalled and he was versed in the Vedas and their auxiliary branches. He wielded clusters of hair on his head which resembled heated gold. His face resembled the autumnal moon, his complexion was fair and his eyes were similar to a pair of lotuses. He was the disciple of S'iva, the worshipper of Kriṣṇa, and a great devotee. He taught his pupils, with a commentary of religious works in his hands. He so easily commented on the Vedas and expatiated to such a great length that he seemed to be the sole impersonation of the four Vedas. The goddess of knowledge seemed to have been always present in his throat. He was well-versed in adept lore; and day and night he was contemplating the lotus feet of Lord Hari. He has been redeemed in his life time. He was the lord of adepts, omniscient and all seeing. As soon as Yaśodâ saw him, she got up, bowed to him, greeted him with water to wash his feet, o lations of water for the feet with green grass and rice, the oblation of honey and milk and a golden throne. She caused her son also to bow to him. The saint adored him again and again in his mind. He then recited the Vedas and blessed him Yaśodâ bowed to his pupils who also blessed her. She greeted them also with ingredients to wash the feet and provided them with separate seats. Having washed their feet, she held the infant in her breast and with folded palms and reverential inclination of her head said thus:—"O great saint, you are self-contented. Though I am not privileged to enquire into your name and welfare, yet I have the audacity to do so. If I incur any fault thereby, kindly excuse me on the ground that I am a stupid, helpless woman. Lord, are you the great saint Angirâ, Atrî, Marîchi, Gautama, Kratu, Pracheta, Pulastya, Pulaha, Durvâsâ, Kardama, Vaṣiṣṭha, Garga, Jaigîṣavya, Devala, lord Kapila, Sanat-Kumâr, Sanak, Sananda, Sanâtana, Bodhu, Pancha-S'ikha, Âsuri, Saubhari, Viśwâ-Mitra, Vâlmîki, Bâmdeva, Kaśyapa, Sambarta, Utathya, Kacha, Vrihaspati, Bhrigu,

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S'ukra, Chyavana, Nara, Nârâyaṇa, S'aktri, Parâśara, Vyâsa, Jaimini, S'uka-deva, Mârkaṇḍeya, Lomaśa, Kaṇwa, Kâtyâyana, Âstîka, Jarat-Kâru, Ṛiśya-S'ṛinga, Vibhâṇḍaka, Paulastya, Agastya, S'aradwâna, S'ringi, Samika, Ariṣṭa-nemi, Mâṇḍavya, Paila, Pâṇini, Kaṇâd, S'âkalya, S'âkatâyana, Aṣṭâ-bakra, Bhaguri, Sumantu, Vatsa, Jâvâli, Yâgṇa-Valka, Vaiśampâyana, Yati, Haṃsî, Pippalâda, Maitreya, Karatha, Upa-manyu, Gaur-Mukha, Aruṇi, Aurva, Kâkṣivâna, Bharadwâj, Veda-S'irâ, S'anku-Karṇa, or S'aunaka? Who are you among these virtuous Saints? If I do not deserve a reply, still you should reply.

28-34. A bondsman or a bondswoman may put these question to his or her god whom he or she serves. Truly am I blessed; and it seems I have discharged my duties properly. My life has been blessed; for the dust of your feet has consumed the sins accumulated by me in ten millions of births. The earth has been consecrated by the dust of your feet; and my hermitage has been turned into a temple by your arrival. Probably, you are one of the great personages described by the S'ruti. I have been able to see you by virtue of my previous religious merits; your disciples also who are, as it were, the Vedas incarnate and bright like the mid-day summer sun have purified my race and Gokula with the dust of their feet. Now be pleased to bless my son cheerfully; for the blessing of a Brâhmiṇ is very auspicious and is as efficacious as Swastyayana, (a rite to avert calamity and secure blessings). Hearing this, the great muni and his disciples smiled with complacency.

35 55. Then the pure-minded saint Garga cheerfully addressed words to Yaśodâ that were beneficial, delightful and full of truth and ethical maxims. He said: "Your words conform to social law; they are suited to the occasion and sweet like nectar. A noble person is worthy of the family to which he or she belongs. As the sun is to the lotus, so is Giri-bhânu to the cow-herds. His wife Padmâvatî is fair like the lotus. You are her daughter Yaśodâ born to add to the fame of your parents. You have been wedded to Nanda, the best of cowherds who is as dear to you as your life. I know who you, Nanda and this boy are. I shall tell you in private about them to Nanda. My name is Garga. Vasudeva has sent me here to do something which cannot be performed by others." In the meantime Nanda heard of his arrival through a messenger and arriving there he adored the saint by throwing himself prostrate on the ground. He likewise bowed low to the disciples who blessed him. Then the saint got up and conducted both Nanda and Yaśodâ with their child to a lovely and solitary room. He then gave out profound secrets saying: "Listen to my auspicious words. I tell you why Vasudeva has sent me here."

56-62. Vasudeva had exchanged this child with your daughter. He is the son of Vasudeva who is just like an elder brother to you. Through fear of Kaṃsa, he took your daughter to Kaṃsa. You should prepare to perform his Anna-Prâśana (the ceremony of giving food to a new-born child for the first time, and Nâm-Karaṇ, (the ceremony of naming the child after his birth). The child is the Supreme Being. Through his Mâyâ (literally, illusion) he has come to the earth to relieve her of her burden, pursuant to the entreaties of Brahmâ. He is the Lord Kriṣṇa, the husband of Râdhâ in the Goloka and the husband of Kamalâ in the Vaikuṇṭha. He is Viṣṇu,

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your preserver, the resident of the White Islands. He is unborn, existing from all eternity: Kapila, Nara, Nârâyaṇa, etc, are all his digits. The accumulation of all light, incarnate, manifested itself to Vasudeva in the first place and was then born as his child. The child left the house where he was born and he has now come to you. He has not come out of the womb of a woman, but has only descended into the world. By power of his illusion. he filled the womb of his mother with wind, displayed his real image first to Vaśudeva and then manifested himself as his child. O cow-herd, his name and colour differ in every age. First he was white, then red and then yellow; and in this age he has become black. In the age of Satya or truth, he was white; and the light of his body was very brilliant; in the Tretâ, he was red; in the Dwâpara, he was yellow. He is black in hue, in the age of Kali, graceful, effulgent and Supreme. This is why he is called Kriṣṇa. Ka means Brahma or the Supreme Being; Ri means eternal; Sa means S'iva; Na means Dharma; A means Viṣṇu of the White Islands and the Visarga means Nara and Nârâyaṇa. Hence Kriṣṇa is the conjunction of all light. He is the emblem of all form, receptacle of all objects and the germ of everything. Hence Kriṣṇa is so called. Kriṣ means final liberation of the soul; Ṇa means redemption; A means donor. Kriṣṇa possesses all these virtues; hence he is so called.

63-74. O Nanda, the recollection of ten millions of the names of god yields the same reward as the remembrance of the name of Kriṣṇa only for one time. The recollection of the name of Kriṣṇa gives the same fruit as the recitation of his name or listening to it. The recollection of Kriṣṇa or the recitation of his name destroys the sins accumulated by man in ten millions of births. Kriṣṇa is the cream of all the names of Viṣṇu. It is excellent, all good and calculated to give faith and bondage. As soon as the worshipper pronounces the original letter *ka*, he obtains the redemption which consists in immunity from birth and death. Ri destroys all his calamities. Sa destroys all his sins; Ṇa, all his diseases; A kills death. When the pronunciation of a part is so efficacious, the pronunciation of the whole name will, no doubt, scare away all the evils. The attendants of Kriṣṇa mounted on a car r...n from the Goloka to the place where Hari's name is recited or heard. Savants may count the particles of dust of which the earth is composed. But no one can count the virtues or measure the greatness of the name of Hari. At first, I heard something of the glory of this name from S'iva. My preceptor also knows the virtues and prowess of the name to a certain extent. But Brahmâ, Ananta, Dharma, the godly Risi Manu, the men and the Vedas do not know even a sixteenth part of the grandeur of that blessed name. O Nanda, in the light of my intellect and according to the version of my spiritual guide, I related to you the greatness of your son.

75-92. O Lord of the Vraja, Kriṣṇa has got the following names which I gathered from my spiritual guide, *viz.*, Pîtâmvara, Kaṃsa-Dhwaṃsî, Viṣṭar-S'ravâ, Daivakî-Nandan, S'riśa, Yaśodâ-Nandana, Hari, Sanâtana, Achyuta, Viṣṇu, Sarveśa, Sarva-Rupa-Dhrik, Sarvâdhâr, Sarva-gati, Sarva-Kâraṇ, Râdhâ-Vandhu, Râdhikâtmâ, Râdhikâ-Jivan, the thief of Râdhâ's heart, the life of Râdhâ, the associate of Râdhâ, Râdhâ-Mânas-Pûraka, the wealth of

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Râdhâ, the body of Râdhâ, one attached to Râdhâ, the soul of Râdhâ, the lord of Râdhâ, one dearer to Râdhâ than her life, the Lord, the Supreme Brahma, Govinda, Garuḍa-Dhwaja, hence one who presides over creation (*i. e.* the lord of creation) You should carefully cherish in your heart these names likely to do away with life and death. I have recited the names of the younger brother as I heard. Now hear the names of the elder brother. The fetus was dragged out of the womb; hence he is called Sankarṣaṇa No limit has been assigned to him in the Vedas, hence he is called Ananta. He is very powerful, hence he is called Baladeva. He puts on a white or black dress or blue dress and holds a pestle for husking the rice in his hands. Hence he is called Muṣalî. He always enjoys the society of Revatî, hence he is called the lover of Revatî. He is the son of Rohiṇî; hence he is called Rauhiṇeya. Thus I have stated to you as I heard, O King Nandâ, now dwell in peace in your house and I am also going home." Nanda and Yaśodâ were struck dumb at these words and almost lost their locomotive powers. The boy smiled with joy. Then Nanda with folded palms and reverential inclination of his head bowed humbly to the saint and said, "OLord, if you go away, who is so great among us as to be able to perform the naming and eating ceremonies? You have just mentioned the names of Kriṣṇa connected with Râdhâ. Why did you associate her name and who is this Râdhâ? Kindly tell me all this in detail." The saint smiled at his words and said, "O King of the Vraja, I am going to tell you a profound secret. Listen. I am about to narrate the ancient history of the Goloka which I heard from S'iva In days of yore, there was a quarrel between S'rîdâma and Râdhâ. By the curse of Râdhâ, S'rî-dâma has attained the condition of a demon and Râdhâ, that of a cow-herdess.

93-104. Râdhâ is the daughter of Vriṣa-bhânu. Her mother's name is Kalâvatî. Kalâvatî is the proper match of her husband who is the outcome of half of the body of Kriṣṇa He resides in the Goloka with the permission of Kriṣṇa. Râdhâ is the primordial goddess, Nature, and is born out of the womb of no woman. Through powers of her Mâyâ or illusion, she had filled the womb of her mother with wind. When the wind emanated from the womb, she assumed the form of a child and by Kriṣṇa's command has just manifested herself in this world. This Râdhâ is growing in the Vraja like the digits of the Moon of the bright half of the lunar month. She partakes of the moiety of the energy of Lord Kriṣṇa and has incarnated herself. The same Being has split himself into two parts, *viz.*, Râdhâ and Kriṣṇa. The Vedas hold that they are indivisible. It has not been determined which of them is the male and which of them is the female. In beauty, virtue, intelligence, knowledge and prosperity, both of them are equal. Râdhâ came down first from the Goloka; hence she is older. Kriṣṇa always contemplates Râdhâ as his spouse who also remembers him as her beloved consort. Râdhâ is, as it were, composed of his life. Kriṣṇa is also embodied in her life He has come to Gokul to fulfil the promise which he held out to Râdhâ in the Goloka. The fear of Kaṃsa is merely a pretext on his part. His main object is to keep the word which he had pledged to Râdhâ. How is it possible for the lord of fear to cherish fear in his mind? The etymology of the word Râdhâ is specified in the Sâm-Veda. Hari stated the etymology of the word to Brahmâ,

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while he was settled in the navel of his lotus. Brahmâ stated it to S'ankara in the Brahmâ-loka ; and S'ankara stated it to me at the Kailâśa.

105-132. O King Nanda, this etymology is mysterious even to the gods It is solicited by the gods and demons and calculated to give redemption. The utterance of Ra, the first letter of the word Râdhâ, destroys the sins accumulated in ten millions of births and the consequences of all acts, good or bad. The utterance of Â dispenses with death, disease, and the necessity of dwelling again in the womb. The utterance of Dha prolongs longevity ; and the utterance of Â relieves a person from the ties of the world. The pronunciation, audience and recollection of the name of Râdhâ unquestionably destroy at one and the same time the sufferings occasioned by Karma, the ties of the world and the liability to take one's birth again in the womb of a woman. The utterance of Râ imparts to a person immoveable faith in the lotus feet of Hari as well as his bondage and enables him to attain Hari who is the mine of all sorts of happiness (desired by a person as well as perfection. The utterance of Dha gives him Sârṣti (a kind of emancipation vesting the individual soul with the power and attributes of the Supreme Being), Sârupya (a kind of emancipation in which the soul is identified with the Deity), Mukti (liberation from the ties of the world), an insight into the essence of Lord Kriṣna and his society for a period of time equal to that assigned to Kriṣna, *i. e.*, till eternity. The utterance of A makes a man generous, energetic devoted to Yoga or meditation like S'iva and perpetuates in his mind the remembrance of Hari. The recollection, utterance, audience, and contemplation of the entire name of Râdhâ dispel the cob-web of illusion and all kinds of sins and scare away disease, sorrow, death and Yama. I have narrated to you what I heard I give you only a partial account of Râdhâ and Mâdhava in the light of my limited intellect. The description of the whole account is beyond my power. I shall marry them (Râdhâ and Kriṣṇa) at Vrindâ-vana, by citing the Fire-god as my witness Brahmâ will officiate on the occasion as priest. Your Kriṣṇa will release the son of Kuvera, eat condensed milk and butter as well as the fruits of palmyra in the forest and easily kill the demons named Dhenuka, Vaka, Kesî and Pralamba. He will be entertained with sweet-meat and drink by the wives of the Brâhmiṇs, give them and emancipation disturb Indra's sacrifice " and protect the cows from Indra's hands." He will perform the rite of stealing the clothes from the cow-herdesses, restore to them the clothes later on, grant them the boons as required and enchant their hearts with the music of the flute (Râsa is a circular dance of the cow-herdesses with Kriṣṇa at the centre). This boy in the season of spring on the night of the Full Moon will perform the interesting and indescribable ceremony of the Râsa in the sphere of the Râsa. After having gratified the cow herdesses with acts of sexual intercourse newly begun, he will join them in amorous pastimes in the waters. Through the curse of Śridâma, he will be separated from the cow-herds, cow-herdesses and Râdhâ for a century: wherefore he will go to Mathurâ. The cow-herdesses will be overwhelmed with grief on his departure for Mathurâ He will console the milk-maids, then preserve his chariot and Akrûra from their attacks, hold out an assurance to the girls to the effect that he would be coming back, mount the car and cross the Yamunâ with his father, brother and the cowherd boys. He will give celestial wisdom to Akrûra and show him his own image reflected in the

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waters Then in the evening he will merrily observe the festival celebrated in the town and set at liberty the gardener, the weaver and the hunch-backed woman. He will then break the bow of S'iva, witness the place designed for the performance of the sacrifice, visit the royal council and kill the elephants and the wrestlers. Then he will kill Kaṃsa, set at liberty his own father, console his kith and kin and install Ugra-Sen in the kingdom. By imparting knowledge, he will relieve the sorrows of the daughters-in-law of Ugrasena. He and his brother will arrive at the house of their spiritual guide, acquire knowledge there and, by way of fee, present his deceased son to him by calling him back from the land of the shades. They will then return home and defraud the army commanded by Jarâsandha and the wicked infidel. Then this boy will construct Dwârkâ, release Muchukunda and go to Dwârkâ along with the Yâdavas. There he will cohabit and sport with his women and add to their prosperity by multiplication of their sons and grandsons. He will then remove from his own character the blot or stigma caused by the false imputation that he had stolen a gem and with the help of the Pâṇḍavas relieve the earth of her burden. He will easily perform the grand royal-sacrifice of King Yudhiṣṭhira, the son of Dharma, and crush the pride of Indra by stealing a Pârijâta flower.

133-143. He will fulfil the vow of Satyâ, cut off the hands of Bâṇa, control Hara, abduct the daughter of Bâṇa, release Aniruddha from the capital of the region ruled by Bâṇa, burn his town, remove the poverty of a Brâhmiṇ, give him a son and chastise the wicked. Then on the plea of pilgrimage, he will see you all and go back with Râdhâ to the enclosure of the cow-herds. Thus the Lord of the Cow-world, after having finished all his work, will establish a digit of the Supreme Being at Dwârkâ and come back to the Goloka with Râdhâ. Then Nârâyaṇa will follow suit with Lakṣmî and go to the Vaikuṇṭha. The saints, Nara and Nârâyaṇa, will go to the house of Dharma: and Viṣṇu will go to the ocean of milk. O Nanda, I just described to you the future as specified in the Vedas. Now I shall tell you the immediate object of my arrival. In the month of Mâgha, on the 14th day of the bright half of the lunar month, the moon, the star and Revatî, the last of the 27th lunar mansions, are auspicious in the interests of your son. On that day in a favourable moment the ceremony in question ought to be performed. On that day of the lunar month, the moon stays in the sign Pisces in the Zodiac, in consequence of which the glance of the moon is perfect (*i.e* free from defect) and there is a conjunction of the moon with the Sign Libra of the Zodiac and there are many other favourable omens also. On that auspicious day, in consultation with savants, the ceremony ought to be performed." So saying, the saint came out and remained outside. Then Nanda and Yaśodâ prepared for the ceremony with alacrity.

144-160. In the meantime, many cow-herds, male and female, came to the house of Nanda to see Garga. He looked like the mid-day summer sun, while surrounded by his disciples and he was effulgent with the lustre of Brahma. His disciples were referring to him abstruse points of the Yoga system. He was delightfully witnessing the beauties of the house of Nanda. He was seated on a throne of gem and making signs by inter-twining the fingers in religious meditation, and with his eye of wisdom, he was beholding the present, the past and

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the future. The adept Muni, by the prowess which he acquired through his mantras, was observing the Lord in his mind and also seeing the Lord outside his mind seated in the lap of Yaśodâ; and the form outside was the exact counterpart of the form which he beheld inside his heart. He saw in his presence the form which could be traced by the Dhyâna given to him by Lord S'iva. His mind was highly gratified : at the time he was shedding tears of joy, and by means of Yoga or contemplative meditation, he was reverentially worshipping him at heart. Seeing him in this condition, the spectators bowed low. The Muni blessed them and they cheerfully went home. Then Nanda with a cheerful heart sent invitation-letters to his relations, far and near. Afterwards he set up artificial streams full of milk, curd, *ghee*, molasses, oil, honey, butter, whey, or sharbet of candies sugar. In connection with the ceremony in question, he constructed a hundred hills of winter-rice, a hundred hills of gold, seven hills of salt, sixteen hills of ripe fruits, delicious balls of the flour of wheat and barley, cakes, sweet-meat in general, cakes of ground rice and seven hills of cowries. He then prepared a temple of betel-leaves without doors or apertures, perfumed with camphor, besprinkled with aloe, musk and sandal and containing incensed water. He also placed in heaps, here and there, gold, pearls, corals, cloths and ornaments.

161-175. In connection with this ceremony of giving food to the child for the first time after his birth, Nanda in great *glee* surrounded the court-yard of his house with columns of plaintain which he decorated with green foliage and leaves of mangoes by inter-weaving them with fine thread. That court-yard was cleansed, sprinkled with sandal-paste and decked with sandal, aloe, musk, flowers, auspicious jars, wreaths and excellent cloths. That place teemed with cows, oblations of honey and milk, mattings, fruits, lotus, and reverberated with the sound of trumpets, drums, flutes, mailed armour, etc. The Vidyâ-dharîs roamed about coquettishly and their Gandarva gallants sang with due modulations of sound. Golden thrones and cars were placed, here and there. In the meantime, a messenger came and informed Nanda of the arrival of Giri-bhânu with his family. He was attended by many myrmidons, four hundred thousand chariots and elephants, ten millions of horses and litters, saints, Brâhmins, savants, bards and numberless cow-herds and cowherdesses. Nanda went out and received them. He provided them with suitable seats in the court-yard and properly worshipped them. He threw himself prostrate before the saints and honoured them with water to wash the feet, with offers of green grass, rice, etc. Then the house of Nanda was full of men and articles. One could not hear the voice of the other.

176 189. Kuvera, for the satisfaction of Lord Krisna, rained gold for three Muhûrtas (A Muhûrta = 48 minutes) and filled Gokula with gold. The relations of Nanda who brought dowry along with them for gifts to Krisna were abashed at the sight of the above affluence. Then Nanda performed his diurnal rites, put on washed clothes, besmeared himself with sandal, aloe, musk, saffron, etc., washed his feet and sat down on a golden stool. Nanda, the lord of the Vraja, with the permission of Garga and other saints, remembered Visnu and pronounced Swasti, (benediction.) After having performed all the rites prescribed by the Vedas, he fed the child. As requested by Garga, he gave him the auspicious name of Krisna, *i.e.* he named him Krisna. He fed him

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with rice and *ghee* and caused various auspicious rites to be performed with flourish of music, etc. He then distributed to the bards, Brâhmiṇs and beggars various kinds of gems, golden ornaments, cloths, articles of food and heaps of gem. They were unable to bear the lose of so much gold, etc. Then Nanda feasted the Brâhmiṇs, his relations and particularly the beggars with delicious sweet-meat in abundance. The Lord of the Vraja presented several gems, cloths, ornaments, corals, gold, diamonds, gold-cups constructed by Viśwa-Karmâ and every thing that was there, to Garga. He likewise gave to his disciples heaps of gold with the greatest humility. The remnants he distributed to the Brâhmiṇs.

190-200. Then Garga took Lord Kriṣṇa to a salitory place, bowed to him low and worshipped him reverentially with folded palms and raptures thus. "O Lord of the Universe, O Kriṣṇa, by whose grace fear of the world is removed, be propitiated with me and give me the position of bondage so that I may serve your lotus feet. I have nothing to do with the treasure which your father has given me. Secure for me only firm faith in your lotus-feet which alone holds out to his worshippers assurance of immunity from all danger. I do not want, O Lord, any kind of perfection, (Aṇimâ etc.), Yoga or mental abstraction, final emancipation, ontological knowledge, immortality, etc I do not care for the position of Indra, Manu or the eternal bliss of Heaven. I do not want any of the four kinds of redemption, (Sâ-lokya etc.) I simply want your bondage. To me it is immaterial whether I live in the Cow-world or in the Pâtâ'a. But I pray that I may always remember your lotus feet. As the result of my acts performed in several births, I have acquired the knowledge of the Vedas from S'iva and have become omniscient, all seeing and capable of going every where. But, O ocean of mercy, O friend of the poor, show mercy to me. If you preserve me by the side of your lotus-feet by giving me assurance of my safety, what can death do? S'iva by your worship has become the conqueror of death, the destroyer and the spiritual guide of the Yogîs.

201-213. Brahmâ one of whose days brings about the down-fall of fourteen Indras in succession has acquired the status of a creator by the adoration of your lotus-feet. By ministering to your feet, the hundred-headed Ananta is able to sustain the world on his head as if it were a grain of sesamum. The supreme and excellent goddess, Lakṣmî, the source of all prosperity, always polishes your feet with her hair. The primordial Nature, the emblem of energy, always sets her heart upon your lotus-feet. By the adoration of your feet, Saraswatî who presides over knowledge and is the mother of wisdom, has been revered by all; Sâvitrî who is the mother of the Vedas and consecrates the three worlds has become the sole refuge of Brahmâ and the Brâhmiṇs. Nay, Râdhâ who constitutes half of your body and is equal to you in splendour in every respect wields the lotus of your feet in her heart. Lord, favour me as you have favoured S'iva and the gods, Padmâ and the goddesses. For you are equally merciful to all. O Lord of the universe, I shall not accept your wealth; nor shall I go home. Make me, I pray, a bondsman of your lotus-feet." After this hymn, Garga with streaming eyes and with raptures agitating his frame fell down prostrate at the lotus feet of Hari and wept, again and again.

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214-230. The merciful Lord Kriṣṇa laughed at his words with approbation and said: "May your faith continue in me unshaken!" Whoever reads the hymn composed by Lord Kriṣṇa every day in the morning, noon and evening obtains undying faith in Hari, secures his bondage, (*i. e.* becomes his servant) and keeps up the recollection of Hari for ever in his mind. He gets rid of birth, death, decrepitude, disease, fear, perils and earthly attachments and remains ever devoted to his service. He lives at ease with Kriṣṇa in his domain and is never separated from him. The saint, after pronouncing his eulogies, handed over Kriṣṇa to Nanda and said: "O Lord of the Vraja, kindly permit me now to go home For a wonder, this world is full of illusion. Like the foams or froths of the ocean, people are ever united and disunited here." Hearing this, Nanda wept. For separation from a virtuous and faithful friend is worse than death to a good man. The cow-herds, male and female, also wept. They all reverentially bowed low to the excellent saint who blessed them in return and went to Mathurâ. The holy sages and the relations of Nanda, fully provided with wealth, and the bards satisfied with sweet-meat, excellent clothes, first class horses and golden ornaments went home. The beggars who ate to their fill were unable to walk. All who were overloaded with gifts were exhausted in the way. Some walked slowly, some lay on the ground, others got up and resumed their journey. Some danced and sang, others recited old ballads, Some narrated the history of Marutta, S'weta, Sagara, Mândhâtâ Uttanpâda, Nahuṣa, Nala, the royal sacrifice of Râma, the deeds of the god Ranti and other kings as they heard from their elders; others listened to these accounts. Some broke their journey in the way to take rest; others slept, again and again and then plodded their weary way. Thus every one cheerfully went home.

231-244 Then Nanda and Yaśodâ alternately clasped the infant to their breasts and spent their days merrily in the house which vied with Kuvera's mansion in splendour. Both Balarâma and Kriṣṇa grew, day by day, each like the moon of the bright half of the month. At one time, they would get up by holding in their hands the tail of the cow or by grasping the wall in the manner of infants; at other times, they would speak in a half audible voice. They would sometimes move about in the court-yard and thus add to the joys of their parents. In course of time, Hari could easily crawl on his knees and also walk a pace or two. Balarâma was older than Kriṣṇa by a year. When they could thus move, there was no limit to the joy of Nanda and Yaśodâ. These illusive or illusory boys could gradually walk, here and there, at Gokul and after a while they could speak distinctly. Garga then went to the house of Vasudeva at Mathurâ. Vasudeva, when he saw him, respectfully bowed low and enquired of him tidings about the welfare of Kriṣṇa and Balarâma. The saint informed him of their welfare and told him about the ceremony which was performed with great pomp. Both Vasudeva and Daivakî were filled with joy at the news and shed tears in raptures. The Muni then blessed them and went home. Vasudeva and Daivakî passed their days happily in the house which resembled the mansion of Kuvera. O Nârada, I am talking of that period when you were the lord of the Gandarvas named Upavarhaṇa and the husband of fifty damsels You were a youth at that time dearer to them than their lives and expert in sexual

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intercourse. Afterwards, by the curse of Brahmâ, you were begotten by a Brâhmiṇ upon a female slave. But, later on, you ate the remnants of food left by a Vaiṣṇava; and, by virtue of this act, you have been born as the son of Brahmâ. By Hari's service, you have become omniscient and all-seeing; and every-thing relating to the past is always green in your memory. I have related to you every-thing connected with the ceremonies of naming and feeding the child. Now I am going to describe to you other features of his character calculated to destroy the germs of life, decrepitude and other evils.

CHAPTER XIV.

1-14. Once upon a time, Yaśodâ went to bathe in the Yamunâ. Kriṣṇa saw that the house was full of condensed milk, cream, butter, etc. He ate them up at once as well as the cakes of ground rice and the newly churned *ghee* deposited in the carriage. After eating them, while he was rubbing or wiping his mouth with a piece of yellow cloth, Yaśodâ returned and saw her son in the room. But seeing that the vessels of honey, butter, etc., were all empty and lying on the ground, she asked the boys as to who the presumptuous offender was. The boys said, "Kriṣṇa has eaten all and he gave nothing to us." Hearing this, Yaśodâ was highly incensed and, flushing red like lotus, she ran after Kriṣṇa with a cane in her hand. But she could not catch hold of the flying boy who eludes the grasp of even Śiva and ascetics trying to hold him in their heart by meditation. She began to perspire; her face became parched; she grew more and more angry. Then the merciful Lord Kriṣṇa, seeing that his mother was exhausted, stood up and confronted her with a smile. Yaśodâ held his hand and brought him to her house. She then fastened Hari to a tree with a piece of cloth and struck him, again and again. After having tied him thus, she left him in this condition and went home. By the bare touch of the child, the tree which was as huge as a mountain came down with a crash. The lord of the universe remained at the root of the tree. When the tree fell, a celestial being, in the prime of his youth, of fair complexion, decked with gold and ornaments of gem, emanated from it and, bowing to the Lord, ascended a celestial car and went up to Heaven. When the tree fell with a mighty noise, Yaśodâ in great fear held the frightened and weeping boy in her lap. The whole Gokula then arrived at the house of Nanda; some of the assembly rebuked Yaśodâ and performed on a small scale propitiatory rites on behalf of the child. The Brâhmiṇs blessed him. Nanda, for the benefit of his son, distributed wealth to the bards and caused the name of Hari to be recited by the Brâhmiṇs.

15-34. The cowherds, male and female, rebuked Yaśodâ saying, "O lady of the Vraja, we credit you with but small sense. In your old age you have got a son. If the wealth, paddy and jewels accumulated by a person be not enjoyed by his son, they will be all fruitless. Cruel damsel, for ordinary milk and honey, you tied your son to the root of a tree and leaving him in that condition you took part in domestic affairs. Foolish woman, of what use would these things have been unto you, had the boy perished?" So saying, they went away. Then Nanda with eyes flushed like a pair of red lotuses and highly incensed said thus: O Yaśodâ, I will just undertake a pilgrimage

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with the boy in my arms Or, you had better leave the house I do not want you. The gift of a pond is better than the gift of a hundred wells; the gift of a big pond is better than the gift of a hundred small ponds; the performance of a sacrifice is better than the gift of a hundred big ponds; and the attainment of a son is better than a hundred sacrifices. The religious sanctity obtained by a person by devotion and gift is beneficial to him in the next world; but a good son is a source of delight in this world as well as in the next. An affectionate wife is, as it were, the embodiment of worldly desires and the chain which ties the husband to the concerns of the world; she is the very emblem of illusion and temporal attachments. But the son is far dearer than the wife or even than life. There is no one so dear as the son." Nanda thus rebuked his spouse Yaśodâ and Rohiṇî busied themselves in domestic matters.

35-57. Nârada said, "O Lord, who was that well-dressed person that dwelt at Gokula in the shape of a tree? And why did he become a tree?" Nârâyaṇa said, "Once upon a time, Nala-Kuvara, the son of Kuvera, went with Rambhâ to the forest of Nandan with a view to amorous diversion. For a short time, on the coast of the pond in the grove of flowers, near the holy fig tree, redolent of the breeze that kissed the flowers, he made a delightful bed besmeared with sandal, aloe, musk, saffron, etc., covered with silk and wreath of flowers and lighted up with lamps and there co-habited with her in eight ways. According to the method prescribed by books he kised her in six ways and by the conjunction of different members of the body, he gave her three kinds of embrace. Then the witty and expert son of Kuvera flirted with her (using his teeth and nails for this purpose) from land to water and from water to land. While engaged in this act, he was suddenly seen by the great saint, Devala. The saint also marked that Rambhâ naked, possessing thick buttocks and loins, lacerated with teeth and nails, with dishevelled hair and with a frame agitated with passion, was looking at the son of Nal-Kuvara, her gallant He too returned the glance. The lustful Rambhâ cast at him a crooked, graceful glance and she was decked with ear-rings, armlets, bracelets, anklets and other ornaments of gem She had girdles of small bells round her feet: and her forehead was marked with vermilion. Nal-Kuvara was so much excited with passion that he did not get up when he saw the saint. Therefore the saint was highly incensed and said to him. "Wretch, take the form of a tree and descend to Gokul. You will be subsequently released by the touch of Kriṣna and then you will return to your house." To the wistful Rambhâ, he said, "Wretch, assume a human form and become the blessed wife of Janmejaya. Association with Indra will bring you back to Heaven." So saying, the Muni went home and the graceful Nal-Kuvara also departed. Now, listen. I am going to narrate to you the history of Rambhâ. She was born in India as the daughter of a king called Suchandra and was very fair in appearance. Decked with ornaments, she was married by her father to Janmejaya, the best of kings, and was granted a magnificient dowry. She was much loved by her husband and became the principal queen The King cohabited with her in various places in solitude. When King Janmejaya was initiated in the rites of the grand royal sacrifice, Indra secretly rode on the sacrificial horse to the house of the King. Queen Vasuṣṭamâ, as she heard the account of the lovely

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horse, went to see him (the horse) alone, out of curiosity. When Indra saw her alone, he seized and raped her, in spite of her remonstrances. Indra was so much infatuated that he had no idea of day and night. The Queen after her rape put an end to herself through the powers of yoga. Indra, through fear of the King, went to heaven abashed. When the King heard all this and saw the dead body of the Queen, he wept bitterly. He then performed his sacrifice, made full offerings of *ghee* to the fire and gave fees to the priests. Rambhâ went back to heaven. Thus, I narrated to you the history of the breaking (*i. e.* destruction) of the tree called Arjuna, and the redemption of Nala-Kuvara and Rambhâ. Now listen to the other accounts of Krishna which give religious sanctity and take away birth and death.

CHAPTER XV.

1-12. Once upon a time, Nanda went to Vrindâvana with Krishna and near Vrindâvana in the forest of fig-trees, he busied himself with grazing the cows. With the delicious water of the pond situated in the forest, he quenched the thirst of the cattle and himself drank it. Then he rested at the root of the holy fig-tree with the boy in his lap. At this time, through the illusion and the supernatural powers of the boy, the sky was overcast. The forest assumed a dark-blue aspect. There was an outburst of storm and tempest and the clouds thundered in the sky. Anon, there was a very heavy down-pour; and the trees, agitated by the wind with very great force, quivered. Nanda was frightened at the scene and said, "How can I go home by leaving the cow and the calves? If I go home, what will be the fate of this boy?" When he was soliloquizing in this way, Râdhâ came to Krishna with the gait of a wag tail or swan Her face resembled the full moon of autumn. Her eyes possessed the grace of the lotus which blooms in autumn and were beautifully lined with lamp-black. Her nose put to shame the bills of the divine eagle. The middle of her nose was thick and lighted up with a pearl Her head sustained a chignon and was decked with wreaths of jasmine. Her ear-rings were effulgent like the midday summer sun. Her lips were graceful like ripe bimbas.

13-20. Her teeth were bright like pearls The sweet smile that played on her face surpassed the grace of the budding water-lily. The charms of her features marked with musk and vermilion were extraordinary. The lock of hair on her head was enticing. Her breast was covered with a garland of sapphire. The nipples of her breast were hard and graceful like bael. She was effulgent with the lustre of gems and the lines of painting by cosmetics. Her belly was round and her graceful navel was inclined downwards. The zone round her waist was constructed with gems. She could even entice the heart of the yogis with the graceful twist of her brow, the only effectual weapon in the hands of Cupid. Her thighs were hard and shame the trunk of elephants. Her feet were beautiful like land-lotuses: and covered with diamond chains, Pâsakas and ringing anklets and painted with lac-dye. Her nails were likewise painted with lac dye.

21-28. She put on clothes pure like fire. Her hands were decorated with the armlet, bracelet and ornaments made of conches Her fingers were decorated with rings. The grace of her body was like the hue of the Champaka.

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She held in her hand a lovely looking-glass rendered bright by an accompanying lotus of a thousand leaves. She lighted up the quarters with the radiance of her body when she arrived Nanda was astonished to see her in solitude and humbly said to her with tears in his eyes thus : "O goddess, I have heard every thing from Garga. You are dearer to Hari than even Lakṣmî. This also I know that the boy in my lap is the infallible Supreme Lord, superior even to Mahâ-Viṣṇu. But I have been spell-bound by the illusions of Viṣṇu. Good nymph, accept, therefore, the lord of your life; and when your desire is fulfilled, return him to me" So saying, he gave the weeping child to Râdhâ. Râdhâ with a smile took him and said to Nanda, "O lord of cowherds, you have seen me to-day, as a result of good deeds performed by you in several previous births.

29-37. Garga has told you everything. The mysteries of our character ought not to be revealed to every one. You should go now to Gokula. Crave any boon that you desire ; and I can easily give it to you, though it could not be attained even by the gods" Nanda replied, "Goddess, may my faith remain unshaken in your lotus feet ! I do not want any other boon. O mother of the world, O great deity, may both of us be able to live by the side of your inaccessible feet." The goodess Râdhâ replied, "I shall bestow on both of you incomparable bondage. May your belief in us remain firm ; and may the lotus of our feet, though inaccessible, ever remain green in the memory of yourself and Yaśodâ ! By my boon, illusion will never be able to cloud your intellect and you will go to the Vaikuṇṭha after death." So saying, she took the child in her arms and went to a desirable place at a distance. Râdhâ, excited with passion, clasped and kissed him, again and again, with a thrill of raptures. She was reminded of the sphere of the Râsa. At that time, through the illusions of Kriṣṇa, she beheld a house construc ed with gems and containing diamond jars.

38-49. This imaginary house was adorned with pictures and picturesque bowers and supported by pillars red like vermilion. It contained several bed-steads besmeared with sandal, aloe, musk and saffron and was adorned with jasmine-wreaths. It contained many articles of enjoyment, looking-glasses and garlands of gems in different places. It had diamond-gates and was decked with ornaments, apparels and excellent flags. It had seven stair-cases of gem. It contained groves of flowers which attracted the bees . The nymph entered and found there betel leaves seasoned with camphor, diamond jars full of fragrant and refreshing water, and pots full of nectar and honey. Inside the house, laid on a floral bed, she found a youthful being, dark-blue in appearance, lovely and in the prime of his youth. His body had the grace of millions of Cupids. He was smiling, good-looking, and cheerful, clad in yellow dress. His feet were decked with ringing anklets; his hands, with bracelet and armlet ; his face, with ear-rings ; his breast, with the Kaustubha. His features seemed to have stolen the beauties of the full moon; his eyes looked blooming like the autumnal lotuses.

50-64. This handsome youth was covered with jasmine wreaths His head was decked with a crest of three bends containing the plumage of the peacock. He was admiring the beauties of the mansion. Râdhâ, though she was memory incarnate, was astonished at the appearance of the youth and

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the absence of the boy from her lap. As the red-legged varta-velle drinks the rays of the moon, she with her eyes drank the beauties of his face. With open eyes, she passionately continued to stare at him. Then Lord Kriṣṇa looked at the smiling Râdhâ in her puberty and said, "My beloved Râdhâ, recollect the days of the Goloka I must fulfil the promise which I held out to you. You are dearer to me than my life. O my auspicious, affectionate Râdhikâ, there is no difference between you and me. As whiteness always dwells in milk, heat in fire, smell in soil, so I always dwell in you. As the potter or the goldsmith cannot construct a pot or an ear-ring without clay or gold, so I cannot create anything without you. You are the container of the world and I am the cause. Therefore, O chaste one, come and occupy my heart. As an ornament decks the body, come and deck me likewise. When I am dissociated from you, people call me merely Kriṣṇa. But associated with you, I am S'rî-Kriṣṇa. O Râdhâ, you are female and I am male, as specified in the Vedas. You and I represent all kinds of form and energy. The difference lies only in the sex.

65-80. When by conjunction with you, I become the Vîja or the germ of everything, you are also vested with absolute energy and assume the form of a female. You are the outcome of half of my body, the prin ordial nature. In valour, strength, intelligence and knowledge, both of us are on a par. A fool who regards us as separate dwells in the hell called the Thread of Time as long as the sun and the moon exist. Seven of his generations in the upper degree and seven, in the lower degree are degraded by his conduct: and religious merits acquired by him in millions of births are consumed. If a fool slanders us in the ignorance of his heart, he dwells in hell for the period of time allotted to a hundred Brahmâs in succession. Whoever pronounces simply Râ acquires a feeling of profound devoutness. And in order to hear him pronounce the remaining words Dhâ, I am tempted to go to him. He acquires devoutness for his whole life, who worships me with sixteen ingredients. But he, too, is not so dear to me as the person who pronounces the name of Râdhâ. The gods Brahmâ, Ananta, S'iva, Dharma, Nara, Nârâyaṇa (saint) Kapila, Kârtika and Ganeśa, and the goddesses Lakṣmî, Saraswatî, Durgâ and Sâvitrî are dear to me. But none of them is so dear to me as you. You are dearer to me than my life. They occupy other places, but you occupy my heart. My four-handed image at the Vaikuṇṭha also sustains you in his heart; and I do likewise." So saying, Kriṣṇa lay on his bed. Râdhâ said with a reverential bow, "Lord, how can I forget the past? By the grace of your lotus feet, I remember everything. O Lord of illusion, though I am so much devoted to you, yet I am bewildered by the magic of your illusion; or perhaps, many people have been bewildered by your illusion like myself I have been born as a woman through the curse of one of your votaries. And then consider I shall be separated from you for a hundred years.

81-102. Some incur the pleasure of God; and others, his displeasure. But God favours his votaries according to the nature of his prayers. You can turn a blade of grass into a mountain and a mountain into a blade of grass. Therefore you are equally merciful to the competent and the incompetent and to a married couple. Lord, you are sleeping and I am standing. We are talking, and the time which has thus elapsed appears to me like a century; and that

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time which has thus passed away, I shall be unable to recover or recall. Just cast your lotus-feet on my head and breast; the fire of your separation consumes my heart. First my eyes were cast at your feet; but I forcibly removed them from your feet to behold the other members of your body. My eyes, after having beheld the rest of your body, were ultimately fixed upon your lotus-face. Now I am unable to move them elsewhere." The best of beings, Lord Krishna, smiled at these words and addressed her with expressions likely to bring good results and sanctioned by the Vedas and the Smritis thus: "My dear, I have preordained the line of action assigned to the people at every birth and in every place No one can transgress it. My beloved, just wait a bit. I shall do you good. The time has arrived when your object will be gained. What has been allotted to you by destination must take place. Not to-talk of Brahmâ, I myself cannot alter the decrees of fate." While he was talking thus, the smiling, four-faced Brahmâ turned up with a rosary of beads and a wooden pot in his hands Brahmâ first bowed low to Lord Krishna and with tears in his eyes, with a cheerful heart and reverential inclination of his head, adored him according to the hymn prescribed by the scriptures. He then bowed to him again and went to Râdhâ He besieged (*i e*, covered) her feet with the clusters of hair on his head, polished them with the water of his wooden pot and adored her with the hymn prescribed by the religious books thus, "O mother, to-day by the grace of Krishna, I have been able to see your lotus-feet, which can so rarely be attained, particularly in India. At first in the holy place called Pushkara, I prayed Lord Krishna for sixty thousand years. He was pleased and approached me saying, "Solicit any boon that you desire." I entreated the Lord saying, "O Supreme Being, void of all attributes, may I be able to see the lotus feet of the unattainable Râdhâ! Please to confer upon me this boon" Then Hari, when he witnessed my piety, parted with his illusions and said, "Son, wait for a time and I shall in process of time show you the lotus feet of Râdhâ. O mother, a god's word can never go amiss. This is why I have been able to observe in India your feet courted universally in the Goloka."

103-113. Other goddesses are the digits of Nature; hence they are natural in the above sense; and they constitute the effect (as opposed to cause). But you are the outcome of the body of Krishna and equal to him in every respect. No one can say which of you is Râdhâ or Krishna. This point has not been determined even by the Vedas. O mother, you dwell in the Goloka above the universe of Brahmâ. You are eternal like the Goloka and the Vaikuntha. As in the universe of Brahmâ, every creature is the outcome of the digits of Krishna, so you represent the energy which subsists in creatures. Men are the outcome of your energy. Lord Krishna represents the soul of the world and you are its body and receptacle. O goddess, being associated with the life of Krishna you have acquired the status of the mother of the world; and Krishna being associated with your life has attained to the position of god. For a wonder, it is impossible to make out which architect is at the bottom of this creation. You are eternal like Krishna. It is impossible to determine whether you are his digit or he is your digit. I am the dispenser of the world and the author of the Vedas. The teachings of the Vedas impart learning to a man. But I, though the author of the Vedas, am unable to realise a hundredth

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part of your virtues or the nature, of your eulogies. The Vedas or the savants cannot describe your virtues. Knowledge is at the root of the eulogies. And, mother, you are all-knowing. You have given birth to wisdom. Who is so wise as to be able to recite your praises? A learned man can describe things which can be seen. But who can describe a thing unseen, or unheard of before?

114-119. Ananta, S'iva or myself cannot sufficiently adore you. O mistress of the world, even the goddess of knowledge or the Vedas are unable to recite your praises. I adored you as I humbly could, in the light of the scriptures. I ought not to be censured for this act. For the gods and the goddesses are equally kind to the competent and the incompetent. A son who is maintained by his parents performs good deeds and is liable to err at every step; but his parents out of affection excuse his misgivings. "Brahmâ, after having worshipped her thus, bowed to the adorable and desired lotus feet of Râdhâ and Krishṇa and stood up before them with folded palms. Whoever reads this ode composed by Brahmâ in the morning, noon or evening, no doubt, acquires reverence for the feet of Râdhâ and Krishṇa and also secures their bondage. He strikes an axe at the root of Karma, conquers the invincible death, transcends the bounds of all other worlds and goes direct to the Cow-world.

120-125. Râdhâ then said "O Brahmâ, solicit any boon that you desire". Brahmâ replied, goddess, may my faith remain unshaken in your lotus feet and the feet of Krishṇa!" Râdhâ at once complied with his wishes. Then Brahmâ reverentially bowed to them, kindled a fire in their midst and offered oblations of fire and *ghee* to the flame. Krishṇa too got up from the bed, sat down by the side of the fire and cast clarified butter into it according to the method prescribed by Brahmâ.

125-130. Then the author of the Vedas bowed to Râdhâ and Krishṇa and circumambulated round them seven times. Râdhâ also circumambulated round the fire; whereupon Brahmâ bowed to Râdhâ and Krishṇa and furnished the former with a seat. Then Brahmâ asked Krishṇa to hold Râdhâ by the hand. When he did so, he caused him to recite the seven Mantras of the Vedas. Then Brahmâ placed the hands of Râdhâ on the heart of Krishṇa and the hands of Krishṇa on the back of Râdhâ and made Râdhâ recite all the mantras. He afterwards caused Râdhâ to place a wreath of Pârijât round the neck of Krishṇa, which descended up to his knees. Thereafter Brahmâ bowed again to Krishṇa and Râdhâ and caused Krishṇa also to place a wreath round Râdhâ's neck. Then Brahmâ, the offspring of lotus, seated Krishṇa and also seated Râdhâ who represents the soul of Krishṇa on his left side. He, subsequently, caused both of them to read the five mantras of the Vedas with folded hands. As the father gives away his daughter in marriage, so Brahmâ handed over Râdhâ to Krishṇa and sat down before them. In the meantime, the gods played upon drums and trumpets. The Gandarvas drank honey; the Apsarâs danced in a lovely manner. Brahmâ said, "In lieu of my priestly fee, I demand unshaken faith in your lotus feet." Hari replied "Let it be so, or Amen! all will be well with you. Please go back to your destination now and be ready to fulfil the task which I assigned to you." Brahmâ, thereupon, bowed to Râdhâ and Krishṇa and went home. After his departure, Râdhâ bashfully observed the face of Hari, again and again, and covered her features with smiles.

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131-153. She was excited with lust; and a thrill of raptures animated her frame. She then reverentially bowed to Hari, went to the sleeping-room and applied the paste of aloe and sandal mixed with musk and saffron to the chest of Lord Krisṇa. She then gave a cup full of nectar and honey to Hari. Hari accepted it and divided the contents between himself and his love. Râdhâ presented betel seasoned with camphor to Krisṇa who ate it and she herself ate the perfurmed betel offered by Krisṇa. The betel partly chewed by Krisṇa was offered by him to Râdhâ. Râdhâ ate it reverentially and looked at him with a smile When he demanded from Râdhâ the betel chewed by her, she refused saying, "Kindly excuse me for failing to comply with your wishes." He then annoited her body with sandal, aloe, musk, saffron and other perfume. Lord Krisṇa whose lotus feet are ever contemplated by Kâma (the god of love) voluntarily submitted to the yoke of the ever subservient Kâma for the satisfaction of Râdhâ. Kâma could be subdued by the servant of a servant of Krisṇa; and yet, he could, on this occasion, playfully subdue Lord Krisṇa to-day because he (Krisṇa) was a self-determining Being. Then Lord Krisṇa held Râdhâ by the hand, embrace ' and kissed her and loosened the cloth which covered her body. O saint, in this war of love, the small bell worn by Râdhâ as an ornament was torn from her body; the hue of her lips was removed by kisses; the paintings with cosmetics were wiped out by Krisṇa's embrace; the chignon was dislocated, the mark of vermilion was obliterated by the sexual intercourse and the paintings on her feet with the lac-dye were removed by the sexual intercourse performed in an inverse order.

154-163. There was a thrill of raptures in her body owing to the excitement caused by the initial or primary sexual intercourse. She nearly lost her reason and could not distinguish day from night. Krisṇa expert in sexual science embraced all the members of the body of Râdhâ with every limb of his body and indulged in eight kinds of sexual intercourse. Then he dragged Râdhâ who had slanting glances and covered all her body with marks caused by nails and hands At that time, the bracelet and the anklet on her person rang merrily. The expert Krisṇa playfully denuded Râdhâ of her dress and ornaments; and Râdhâ denuded him of his crest and apparel. As both were expert in the game, no harm accrued to any of them. Krisṇa took away the looking-glass of gem from her hands; and she snatched away from him his melodious flute. Râdhâ enchanted the mind of Krisṇa and Krisṇa charmed her heart. When this fight of love was over, the crooked eyed Râdhâ returned to him his flute; and Krisṇa returned to her the looking-glass and the lotus used as a toy to play with, fastened her chignon, and marked her forehead with vermilion.

164-173. The toilet prepared for her by Lord Krisṇa and the lines of painting with cosmetics with which the Lord decorated her body were such as to baffle the skill not only of her female associates but even of Viswa-karmâ. When Râdhâ busied herself in securing ingredients for the toilet of Krisṇa, he ceased to be a youth and took the form of an infant again. He was weeping out of hunger and resumed exactly the same condition in which Nanda had left him. He looked as timid as before. With a painful heart, Râdhâ heaved a deep sigh, tried to find her lover out, and failing in her attempt, was overwhelmed with grief. She then molestly entreated him saying, "O Lord of

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illusion, why do you adopt this craft towards me, your bonds-woman ?" She then continued to weep and fell on the ground. Kriṣṇa, too, cried as before. Anon, there was a voice from the sky to the following effect. "O Râdhâ, weep not. Cherish in your heart the lotus feet of Hari. As long as this house of Râsa exists, you will leave behind only your shadow at home But your substance, *i.e.*, you yourself, will come here and enjoy in this house the society of Hari. Hold this boy who is the lord of illusion and your husband in your lap, console yourself and go home." Râdhâ was soothed and with the boy in her arms she saw the grove and the wood and the mansion of gem.

174-181. With the speed of wind, Râdhâ went in a trice to Nanda's house and with eyes crimson and dishevelled hair, she handed over the child who was bathed in her own tears to Yaśodâ saying. This child is plump and consequently very unwieldy. He is constantly crying through press of hunger. Your husband handed him over to me in the enclosure of cows. I had to suffer much in the way on his account. Now take him back. It was a bad day, the sky being overcast It was raining continually and my clothes have all been saturated with water. The ground was slipery ; hence I had a great difficulty in carrying him. Good lady, take and suckle him I have been from home for a long time. I am going to my place now and you should also go home." So saying, she went away. Yaśodâ took him in her lap, kissed and suckled him Râdhâ busied herself with domestic affairs, but every day she came to the sphere of Râsa and sported with Hari. Thus I described to you the character of Kriṣṇa which is sacred and gives delight and redemption Now I am going to describe to you other incidents connected with his life.

CHAPTER XVI.

1-20. Once upon a time, Kriṣṇa after breakfast went with the children and the herd of cows to Vrindâvana to play. After playing and grazing the cattle, he went to Madhuvana where he drank refreshing water with Baladeva. In the meantime, a dreadful demon named Vakâsura, huge like a mountain, appeared there and swallowed Kriṣṇa and all the boys in the same manner as Agastya had swallowed or seized the demon Vâtâpi. At this sight the gods raised a great hue and cry and rushed to that place with weapons in their arms. Indra failing to adopt other means hurled the thunder constructed with the bones of saint Dadhîchi at Vaka with the result that one of his wings only was destroyed. The Moon-god discharged the weapon of snow whereby the demon was benumbed with cold. Yama stuck him with his mace, causing him much pain. Kuvera cut off his legs with the weapon called the half-moon. The wind with god his boisterous weapon transported him to another place. The fire-god, with his weapon of flame, consumed all his feathers. The frightened saints blessed Lord Kriṣṇa with all their heart. The demon, struck by S'iva with his spear, fainted. At this time, Lord Kriṣṇa, effulgent with the rays of Brahma, consumed all the exterior and the interior parts of the body of the demon who vomited all the cows and the boys which he had swallowed and then expired. Both the brothers then went to the forest of the merry Kadamba. At this time, a demon named Pralamba, huge like a mountain, arrived there in the guise of a bull and turned Hari round and round with his horns. The boys cried with fear and ran in all directions. Balarâma

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who had full knowledge of the divinity of Krisṇa laughed and composed them saying, "Do not fear." On the other hand, Krisṇa held the demon by the horns, whirled him round in the sky and dropped him on the ground. The demon expired; and the children laughed and danced with joy. Krisṇa then grazed the cattle and with the boys arrived at the forest of the fig-trees. The powerful Keśî, the king of the demons, seeing that Hari was going away, surrounded him and engaged himself in the task of digging the ground with his hoof.

21-30. The wretch took Hari to the sky at a height of a hundred Yojans, revolved him with his hands and hurled him headlong on the ground. Afterwards, in anger he chewed the body of Hari with the result that all his teeth were broken as if he had chewed a mountain. By the valour of Krisṇa, he was consumed, fell on the ground and immediately expired. There was a beat of drums in the heavens as well as a rain of flowers from the sky. In the meantime, the celestial retinue of Hari with two hands, in yellow dress and mounted on a car, arrived there. They were decked with diadems, ear-rings, garlands of wild flowers, melodious flutes and ringing anklets. They were besmeared with sandal paste and saffron They had smiling aspects and were dressed like cow-herds. They were inclined to favour their worshippers. They bowed to Hari and went back to the sacred Goloka. They quitted their demoniac bodies and were transformed into the attendants of Lord Krisṇa.

31-40. Nârada said "O blessed being, why these Vaiṣṇavas had turned into demons: kindly relate this extraordinary account." Narayaṇa said, O saint, I heard this ancient history at Puskara from Siva, when a question was put to him in this connexion by me, the Munis and Brahmâ. The history of this event sanctifies the three worlds and I am going to tell you every-thing in detail. In days of yore, on the heights of Gandha-Madan there used to dwell a prince of the Gandarvas named Gandhavaha who was the best of ascetics and very much attached to Hari. He begat four sons who graced his lineage. They ever cherished in their heart the memory of the lotus-feet of Hari, whether asleep or awake. They were the disciples of Durvâsâ and ever devoted to Lord Krisṇa. Without offering lotus to Krisṇa, they never tasted water. They were called Vasudeva, Suhotra, Supârśwa and Sudarsaka respectively. They prayed for a long time at Puṣkara and there enjoyed the society of adepts. The eldest of them obtained from Durvâsâ the Yoga or abstract meditation by virtue of which he became the foremost of the Yogis and adepts. He married and shone like a god with the effulgence of Brahma. After his death, he became an attendant of Krisṇa.

42-49. Once upon a time, the three remaining brothers, at day-break, went to the pond called Chitra to collect lotuses for the worship of Krisṇa. The powerful myr-midons of S'iva who were guarding the pond came, arrested these weak Gandarvas and produced them before S'iva. They threw themselves prostrate before him: and the smiling S'iva blessed them and said, "Who are you that are thus engaged in purloining Pârvatî's lotus meant for her vow from the pond guarded by millions of Yakṣas? Out of deference to her quarterly vow, Pârvati offers every day a thousand lotuses to Hari to secure the affection and good graces of her husband." The Vaiṣṇavas were afraid at these

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words and with folded palms and modest inclination of their heads said, "O lord, we are the sons of Gandha-vâha, the prince of the Gandharvas. We drink water only after having offered lotus to Hari. We did not know that this pond was protected by Gaurî. Therefore accept the lotuses, O lord, and give us suitable reward.

50-59. To-day, we cannot offer lotuses, nor can we drink water. But why should we not drink water, when we give all the lotuses to you? O lord, we have been consecrated to-day by the gift of lotuses to that deity in person whose lotus-feet are always contemplated by his worshippers and adored with the lotus. Brahmâ is one. He has no second; nor has he got any form or body. But he wields a body to favour his adherents. By illusion he can take different forms. Lord, you are the same merciful deity. Therefore accept these lotuses and fulfil our design by manifesting to us the form of Kriṣṇa. He is vested with two arms. He is youthful, dark-blue and lovely in appearance. He has got an enchanting flute in his hands and is clad in yellow dress. He has got one face and two hands; and his body is besmeared with sandal and aloe. He has got a smiling and cheerful aspect. He is decked with ornaments of gem, the Kaustubha and the wreath of Pârijât. He harbours the charms of millions of Cupids. The cowherdesses looked at him with a smiling face and arch-glances. He is in the prime of his youth and settled in the heart of Râdhâ. Brahmâ and other gods constantly adore him. He is revered by all, fit for every body's contemplation and desire. He is the supreme soul; all his desires have been fulfilled (*i.e.* he is fully gratified) and he is gracefully bent upon showing compassion to his votaries."

60-74. So saying, the best of the Gandharvas recollected Hari's name and with a thrill of raptures in their body stood up before S'iva. Mahâdeva with tears in his three eyes recalled the name of Hari to his mind and replied, "O Gandharvas, this I realise that you are the best of the Vaiṣṇavas. To consecrate the world with the dust of your feet, you roam at large. I always want to see the worshippers of Lord Kriṣṇa Saints like you can rarely be had even in the three worlds. You are dear to me, Pârvatî and the gods. To me the Vaiṣṇavas are dearer than my own followers. But, O blessed saints, the promise which I held out to Pârvatî in connexion with her vow can never be ineffectual. Listen, then, to the promise which I had made. Any one who will collect flowers within the time which has been prescribed for Pârvatî's vow will forth-with turn into a demon. But Vaiṣṇavas never come to grief. Though you will become demons, yet, subsequently, you will be able to attain the Goloka. O my sons, you are anxious to see Lord Kriṣṇa in person. You will see him at Vrindâvana. O best of the Vaiṣṇavas, as soon as you will see him, you will quit the forms of demons, ascend a celestial car and go to the Supreme Land of Kriṣṇa. Now, behold the form which you are anxious to see." So saying S'iva showed them that enchanting form as desired by the Gandharvas. The kings of the demons saw that form with streaming eyes, bowed to S'iva and went away. Vasudeva, the eldest brother, was already emancipated. Suhotra took the form of Vaka; Sudars'aṇa, of Pralamba; and Supârśva of Keśî. Thus they were born as demons and, seeing the excellent form of Lord Kriṣṇa, they died at his hands and went to the Goloka. Thus I narrated to you the excellent account of Lord Hari and the final redemption of the demons.

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75-85. Nârada said, "O lord, by your grace, I heard wonderful stories. Now tell me why Pârvatî performed her vow. What is the nature of the vow and what reward is obtained by means of that vow? What are its rules and who is its presiding deity? What are the ingredients of the vow and how long does it last? How is the vow initiated? I am curious to know all this. With due deliberation, deign to answer my queries." Nârâyaṇa said, "O saint, the vow lasts for three months: it is meant to secure the love and good graces of the husband; its presiding deities are Râdhâ and Kriṣṇa. It begins on the occasion of Viṣṇu-Saṅkrânti (the passage of the sun from one sign to the next, hence the last day of the month) and ends on Dakṣinâyana (the sun's motion towards the south of the equator). On the day preceding the vow, one should be abstemious by taking only *ghee* and boiled rice. The person observing the vow should bathe on the last day of the month of Vaiśâkha and make an avowal of the purpose for which she makes the vow on the coast of the Ganges She should then worship either on a jar constructed with gems or on the Holy stone or on the water. At first she should worship the five gods and then meditate the Lord of Râdhâ reverentially. That Dhyâna as mentioned in the Sâm-veda, I am going to tell you. It is as follows :—His body is dark-blue like a new cloud. He is clad in yellow, silken dress. His smiling face is lovely like the autumnal full moon or like the blooming lotus. His eyes are lined with collyrium He constantly enchants the heart of the cowherdesses. He is incessantly observed by Râdhâ and settled in her heart. He is adored by Ananta, S'iva, and Brahmâ. He is the Supreme Being. I adore him." She should then worship him. Afterwards she should give herself up to meditation again, according to the Dhyân a of Râdhâ as stated in Madhyan-din.

86-93. The Dhyâna (mental representation of the figures of a deity) is as follows :—Râdhâ, the mistress of the Râsa, anxious to indulge in amorous pastimes, is the central figure in the sphere of the Râsa and the presiding deity of the Râsa. She always dwells in the heart of the Lord of the Râsa. She is humourous herself and is the beloved spouse of the humourous lord. She is most lovely and enticing. She is vested with the charms of autumnal lotuses. Her curved eyes with the graceful contraction of her eye-brows are lined with lamp black. Her face is smiling and graceful like the full moon of autumn. She has the hue of the Champaka and is besmeared with sandal paste. Her forehead is marked with vermilion and musk. She has got the lines of painting on her body with cosmetics and she is clad in dress pure like fire. Her cheek has been lighted up with diamond ear-rings. Her breast is decked with a wreath of gems Her arms are ornamented with diamond armlets and brace-lets; her feet, with ringing anklets. Kriṣṇa, adored by Brahmâ and others, always ministers to her. She is the fit object of veneration even to the Supreme Being and she is the primordial cause of the Universe, I adore her."

94-106. After this Dhyâna the person who observes the vow should worship Râdhâ and Kriṣṇa with sixteen ingredients. Then, O Muni, she should present one thousand and eight lotuses, one by one, to the deities. Every day, she should make one thousand and eight oblations of clarified butter to the fire; and every day likewise she should offer one thousand

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and eight grains of barley or sunned rice. After having pronounced the Mantra, *viz* "Kriṣṇâ Swâhâ," she should present flowers and jacks or ripe plantains to Râdhâ and Kriṣṇa, and every day she ought to feast a hundred Brâhmiṇs. Along with the *homa* as mentioned above, she should dedicate all to Râdhâ and Kriṣṇa. (*Homa* is casting of *ghee* into the fire.) Then she should perform the *homa* of sesamum mixed with *ghee*, play upon the music every day and recite the praises of Hari. After having continued this for three months, she should do Pratiṣṭhâ (lit. consecration) or lay the basis of the ceremony. On the day of the consecration, she should offer barley and ninety thousand lotuses and feast ninety thousand Brâhmiṇs with delicious cakes and rice boiled with milk and sugar. She should also offer ninety thousand sever hundred and ten fruits and other sacrificial ingredients to Râdhâ and Kriṣṇa. She should then establish there the Sacred Fire and with sesamum mixed with *ghee* she should make ninety thousand oblations to the fire and reverentially dedicate to the deities cloth, edibles, sacred threads, ninety thousand baskets of fruits and ninety thousand jars of cool water. She should then give sacredotal fees to the Brâhmiṇs.

107-120. The amount of the priest's fee has been fixed in the Vedas. She should give as fee a thousand bulls with golden horns. Thus, O saint, I described to you the quarterly vow which secures the affection or the good graces of the worshipper's husband and multiplies his race. A woman, by virtue of this vow, attains prosperity for a hundred births. She certainly becomes the mother of good sons for a hundred births. She is never separated from her husband or sons. Her son serves her like a slave; and her husband gets a melodious voice. This chaste woman sets her heart exclusively upon Râdhâ and Kriṣṇa; and, whether asleep or awake, she never forgets Hari. Our mother also in days of yore performed this vow as stated in the Sâma-Veda. This is the best of all the vows. At first, the virtuous S'atarupâ, the wife of Manu (the son of Brahmâ), performed this vow and appointed Agastya as her priest. Later on, Devahûti and Châru-hûtî performed this vow and appointed Pulastya as their priest. Afterwards Rohiṇî and Rati performed this vow and appointed Kratu and Gautama as their priests respectively. Then Târâ, the wife of the spiritual guide, performed it with great eclat and appointed Vasiṣṭha as her spiritual guide. S'achî was much delighted to witness the vow observed by Târâ: and so she performed it herself with great pomp and appointed Bṛihaspati as her officiating priest. Then Swâhâ performed it with unrivalled magnificence and appointed Marîchi as her priest. O saint, Pârvatî was delighted to see the ceremony and with folded palms and reverential inclination of her head said to S'iva, "O lord of the universe, I wish to perform this excellent vow sacred to our spiritual guide (Hari). Kindly sanction my proposal.

121-131. The worship of Hari is the root of all good. It is sixteen times superior to acts of charity, the study of the Vedas and holy pilgrimage round the world. Whoever remembers Hari internally and externally is redeemed in his life-time, sanctifies the three worlds with his presence, the earth with the dust of his lotus feet. Brahmâ, Viṣṇu, Dharma, yourself, Ananta and Ganeśa are equal to Kriṣṇa, as they ever medidate his lotus feet. Who-

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ever meditates the said lotus feet are on a par with Lord Kriṣṇa in valour, intellect and wisdom. You are therefore equal to Kriṣṇa. By the service of Kriṣṇa, I have got a virtuous husband like you, sons like Kârtika and Gaṇeśa and a father like Himâlaya. My object has been gained in every way. There is nothing which is beyond my reach when I have three competent relations as shown above." S'iva was very pleased to hear this and said gently thus, "O goddess, you represent great fortune, universal prosperity and inexhaustible energy. There is nothing impossible with you.

132 143. The person in whose house you live becomes prosperous. The person whose house you shun ought to die rather than live. Brahmâ, Viṣṇu and I are symbols of energy. By your grace we have been vested with energy and thus create, preserve and destroy. Who are Himâlaya, I, Kartika and Gaṇeśa ? Without you, we are powerless; and with you, we become gods. The S'rutis hold that it is proper for a virtuous woman to carry out the commands of her husband. Therefore, it seems, you await my orders to perform the vow. Very well; but you should perform it on a grander scale than others have done. Lord Sanatakumâra will be your priest. I shall provide you with Brâhmiṇs, lotuses and ingredients. Fair one, appoint Kuvera as your treasurer, and myself as the superintendent of gifts. Lakṣmî will distribute gifts. The god of fire will be the cook; the Yakṣas will be bearers of articles; Kârtika will superintend the above articles; the god of wind will scavenge all places; Indra will dispense food; and the moon-god will be the presiding officer. The sun will decide who are the fit persons to whom gifts should be made. O beauty, after having duly presented the articles prescribed for the vow, a larger number of fruits and flowers should be offered to Hari. Goddess, feast as many Brâhmiṇs as have been fixed for the purpose of this vow; but invite countless Brâhmiṇs. Afterwards on the seventh day distribute to them gold, corals and gems together with sacerdotal fees."

144-157. Thus the vow was initiated and Pârvatî was more particular in her observances on this occasion. The Brâhmiṇs could not bear the load of their gifts owing to their super-abundance. Thus, O Nârada, you have heard the whole history. Now listen to the main point in my description. The story of the childhood of Lord Kriṣṇa is pathetic at every step. Kriṣṇa, having killed the princes of demons, arrived with the boys and the cattle at his house which resembled the mansion of Kuvera. The children narrated the incidents of the wood to the residents and inmates of the house. Every body was surprised, but Nanda was much afraid. Then Nanda called the old milk-men and milk-maids and duly consulted them. After having duly consulted them he prepared to leave the place and got ready the chariot with a view to start for Vrindâvana. Men, women and children all prepared to go at his bidding. Then in various kinds of dress, they started for the forest of Vrindâ-vana with Kriṣṇa and Balarâma, reciting in the way the virtues of Kriṣṇa. Some of the boys played on the flute, cymbals, lute or instruments of reed or the horn ; others decked their ears with green leaves, buds or flowers or the crest of their heads with foliage or flowers or their breasts with wreaths of flowers which extended up to the knee. The boys were ninety millions in number. They were accompanied by millions and millions of aged women with huge loins and hanging breasts.

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158-170. The female associates of Râdhâ, decked with various kinds of ornaments and precious clothes, prepared to go to the forest with gracious smiles. Some of them mounted the litter, others ascended the car. Râdhâ ascended a gorgeous chariot. Nanda Sunanda, S'rî-dâma, Giri-bhânu, Vibhâkara, Bîra-bhânu, Chandra-bhânu etc., gladly mounted the back of elephants. Lord Kriṣṇa and Balarâma, decorated with ornaments of gem mounted a golden car. Thus the procession started. Out of millions of young and old cow-herds, some rode on elephants, horses or chariots; others, engaged in music, rode on the back of bulls or asses and proceeded with their myrmidons. Seven hundred krores of Râdhâ's hand-maids decked with golden ornaments proceeded, some with vermilion in their hands, others with collyrium: others with sandal, aloe, musk, saffoon, others with white chowries, toys, balls or other articles of enjoyment or sport : others with implements of toilet, wreath, or lac-dye. They started together.

171-179. Some of them were singing : others held in their hands tablets for painting; and others mounted litters. Millions and millions of horses, cars, waggons loaded with articles, accompanied the procession. Millions and millions of camels, horses, and birds; also elephants with iron-goads and equipped with carpets on their back proceeded in the direction of Vrindâ-vana. When they reached Vrindâ-vana, they saw that there was no house there and every place was desolate. So they settled at the root of a tree in a manner suited to the occasion. Then Kriṣṇa said to the cow-herds, "O residents of the Vraja, know you all, that you have got a lovely house here, hidden from your eyes, which has been constructed by gods. No one can behold the said house without propitiating the deities. Therefore rest here to day after having worshipped the deity and tomorrow the house will be manifest before your eyes. You should worship the goddess Chaṇḍikâ residing at the root of the holy fig tree with frankincense, light, sacrificial offerings, flowers and sandal." The cow-herds worshipped her accordingly and having eaten the articles available there during the course of the day and night slept at the root of the tree.

CHAPTER XVII.

1-20. When the cowherds, male and female, slept at Vrindâvana in the night, Kriṣṇa, the lord of sleep, also slept in the bosom of His mother. The cow-herdesses, infatuated with lust, enjoyed the society of their lovers and also slept. Some of them slept in the car, others with infants in their arms, or in the waggon or by the side of their respective husbands. Then the full moon (god) spread a lattice of rays round Vrindâvana and added to its beauty. The place became redolent of flowers. Every one was deprived of his will power. When the fifth Muhûrta of the night was passed, Viṣwakarmâ, the divine architect arrived at the spot. His body was covered with a piece of thin cloth, lovely wreaths, ear-rings having the cut of a fish and other ornaments. He was old in years and ripe in wisdom. But he looked young, handsome, graceful and bright like Kâma. He arrived there with thirty millions of archi-tects who held in their hands gold and diamonds. The hideous Yakṣas, the myrmidons of Kuvera, also arrived with precious stones in their hands. Their appearance was swarthy,

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their eyes were tawny; their bellies were protuberant; their hair was red like coloured crystals. Some took sapphire, others held rubies in their hands or sun-stones or moon-stones or axes or sandal wood or s'yâmantak or chowries or looking glasses or golden jars. Viswa-karmâ seeing these delightful articles, remembered God and applied himself to the task of constructing the city. The city, after its construction, was found on measurement to be fifty yojanas in breadth. It acquired the rank of the best and most sacred place on the surface of the globe and became the favourite city of Hari. It was calculated to give final emancipation and was the stepping stone to the attainment of the Goloka. It contained forty millions of houses having square-courts, doors, stone stair-cases and pillars. Picturesque toys were attached to the houses. The front of those houses was painted black. The city was decorated with court-yards and pulpits of stones. It was surrounded by ramparts of stone with small gates attached very firmly to the walls. Then he constructed in the town ten millions of houses with square courts of crystal.

21-27. He afterwards constructed stair-cases with sandal-wood, pillars with the wood of S'âla, and portals with iron; and he adorned the portals with silver jars. He surrounded the city by adamantine ramparts and assigned appropriate dwellings to the cow-herds. Then he constructed a beautiful house for Vriṣa-bhânu. This mansion contained a rampart, a moat and four gates. It had a square of four buildings constructed with precious gems. The pillars were constructed with sun-crystals; and the stair-cases which added to the beauty of the house were constructed with diamonds resembling gold. The gates were constructed with iron: and pictures were suspended on the wall. The temples, decorated here and there with golden jars, looked very bright and enchanting.

28-32. At a certain extremity of this mansion, in a secluded place, a delightful garden of Champak was raised. In that garden a house of pleasure was constructed in order to enable Kalâvatî to enjoy the society of her husband. In this house, Viṣwa-karmâ constructed nine stair-cases with sapphire. The gates of the city were built with sandal-wood; and Kalâvati's mansion was excellent. Nârada said, "And who, pray, may this Kalâvatî be for whom the mansion was erected?" Nârâyaṇa answered, "Kalâvati was a digit of Kamalâ and the intellectual daughter of the manes. Râdhâ, dearer to Kriṣṇa than his life, was her daughter. Kalâvatî, being an outcome of the digits of Kriṣṇa, was equal to him in the glory of her effulgence and used to sanctify the earth with the dust of her feet.

33-43. Nârada said, "By virtue of what religious merit, O lord, did Vriṣa-bhânu succeed in obtaining the hands of Kalâvatî, the intellectual daughter of the manes, who is constantly adored by holy saints? Who was Vriṣa-bhânu in his previous birth? By what act of virtue, did he obtain Râdhâ as his daughter?" The philosopher Nârâyaṇa laughed with approbation at his words and recited the ancient history thus, "There were three daughters that sprang from the mind of the manes, *viz*, Kalâvatî, Ratna-mâlâ and Menakâ. Ratna-mâlâ fell in love with king Janaka to whom she was married. Menakâ was wedded to Himâlaya, a digit of Hari. The truthful Sîtâ, the living embodiment of the goddess of fortune, was the daughter of

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Ratna-mâlâ and the product of no womb. She was the wife of Râma. Pârvatî was the daughter of Menakâ. She was at first Satî, the daughter of Dakṣa, the emblem of the illusion of the eternal Viṣṇu and was likewise not born out of the womb of her mother. By the powers of her abstract meditations she obtained S'iva (whose spirit is Nârâyaṇa) as her husband. Kalâvatî selected as her husband Su-chandra of the race of Manu. The king considered himself very lucky in securing the hands of Kalâvatî and thus cogitated in his mind; Oh! What a wonderful grace she has! What a fascinating apparel! How charming is her youth! The members of her body are very delicate. Her face is lovely like the autumnal full moon. Her gait is as gentle as that of the elephant or the wagtail. The charms of her glances can be-witch even the mind of the saints.

44-55. Her loins put to shame the tree of plantain and are very tender. Her rising breast is thick and elevated. Her buttocks surpass in symmetry the wheels of a chariot and are yet graceful. Her teeth are as fine as the grains of a ripe pomegranate. Her eyes are like lotuses blooming at noon in the season of autumn. She is decorated with gems and ornaments." Thinking this, the lustful king took her on a car to some solitary place. He enjoyed her society on the top of the lovely Malaya mountains redolent of sandal and aloe, on a delightful bed-stead of Champak flowers, on the coast of the Puṣpa-bhadrâ river free from dust, on the shores of the Ganges, in the cave of the Gandhamâdan mountains, in the solitary forest of the screw-pine tree situated on the coast of the Godâvarî, in a certain forest free from animals, on the coast of the Western ocean, in the grove of Nandana, in a wood situated on the coast of the Kâveri, on every rock, on the coast of every river and in every island. The couple were so much infatuated with the pleasures of primary sexual intercourse that they could not distinguish night from day and a thousand years appeared to them like one Muhûrta (= 48 minutes). At last satiety came; and Suchandra, quite disgusted went with Kalâvatî to pray at the shrine of the Vindhyâ-hills.

56-71. The hermitage of Pulaha is the most sacred and blessed place in India. There the king prayed for a celestial thousand years. The king, desirous to obtain redemption, dispassionate and reduced to skeleton for want of food, fainted, while meditating the lotus feet of Hari. Then the chaste Kalâvatî removed from his body the hill of whiteants with which it was covered. Then she saw that the body of her husband was paralysed, deserted by the five vital airs, void of flesh and blood reduced to and merely a structure of bones. Whereupon she clasped him to her breast and wept loudly saying, "O lord of my life!" When Brahmâ saw that the chaste Kalâvatî was frightened and weeping at the sight of the sad condition of her husband, his mind was filled with compassion. He appeared before her and himself wept. Then he sprinkled the water of the wooden pot in his hand over the body of the king and revived him by means of the faculty which he acquired through his supreme knowledge of Brahma. The resuscitated king saw the effulgent Brahmâ in his presence and bowed low to him The god was pleased and offered to him any boon he solicited. The king wanted the boon of final emancipation. The merciful lord with a face beaming with smiles like a blooming lotus was about to grant him the boon when the virtuous lady was agitated in her heart and interrupted him saying: "O

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offspring of the lotus, if you grant him the boon, what will be the fate of a wretch like myself? O four-faced lord, the wife is useless without her husband. The S'rutis hold that the husband is the spiritual guide, the tutelary deity of a virtuous woman. Devotion to her husband is her only vow and religion. Of all pious deeds that a woman can perform, ministering to the husband is the best. Without this act, all her other acts are ineffectual.

72-86. This act is sixteen times superior to any of the following acts, viz. vow, gift, devotion, muttering of a prayer, oblation of *ghee* to the fire, bathing in all holy rivers, circumambulation round the world, initiation, sacrifice, acts of charity, meditation, the knowledge of the Vedas, feasting the Brâhmins, adoration of the gods and other pious deeds. Those unfortunate women who do not serve their respective husbands and use to them hard language dwell in the hell called the thread of time so long as the Sun and the Moon exist where they are bitten by worms as huge as snakes (on account of which they make a hideous noise) and subsist for their livelihood upon urine, phlegm and ordure. The myrmidons of Yama cast burning torches into their mouths. After having undergone the sufferings to which they are respectively liable, they are born as worms and for a hundred births, they subsist upon flesh, blood and ordure. I am but a frail woman; I only repeat the words of the Vedas which I heard from savants. You are the progenitor of the goddesses, the sole lord and the spiritual guide of all. You are a savant, an ascetic and even the preceptor of the wise. You are omniscient and pervade the whole creation. What can I say more unto you? O Brahmâ, if my lord dearer to me than my life be emancipated, who will preserve my virtue and youth? During the virginity of a woman, she is preserved by her father; and, after her marriage, by her husband. In the absence of her husband, she is preserved by her son. But the women that are independent of the control of their respective husbands are wicked and excluded from the jurisdiction of virtue. They are evil-minded whores; and all religious sanctities accumulated by them in a hundred births are destroyed by their sinful acts. As a woman loves her son in his childhood, so a chaste woman always loves her husband, whether old or young. The love which a chaste woman cherishes for her husband is sixteen times superior to the love which she cherishes for her son; and the solicitude which she has in the interests of her husband is sixteen times greater than her anxiety to relieve the sorrows of her son.

87-96. A woman feels pleasure at the sight of her infant son so long only as the latter sucks her breast or eats the sweet meat presented to him; but a chaste lady is always delighted at the sight of her husband, whether asleep or awake. Separation from a son is more painful to her than other kinds of sufferings or sufferings occasioned by her separation from friends or relations; but separation from the husband is most painful to a woman. A clever woman is consumed by the fire of mental agony caused by the separation from her husband in the same manner as she is consumed by the burning flame or by the use of poison. Without her husband, a chaste woman is not inclined to eat or drink. Her mind is consumed by the fire of agony caused by separation like hay or dry grass. There is no friend in the world so dear to a woman as her husband. The gods or even the religious preceptor are not so dear to her as her husband.

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Even virtue is not greater, nor is wealth more precious to her than her husband. In fact, the husband is unsurpassed. The mind of a chaste woman is set upon her husband in the same manner as the mind of a Vaiṣṇava is set upon the lotus feet of Hari, as the mother's heart upon her only son, as the miser's mind upon his accumulated gold, as the mind of a timid person upon peril, as the mind of a learned man upon science, as the heart of a suckling upon the breast which it sucks, as the mind of an architect upon artistic work and as the mind of a prostitute upon her gallant. Death is welcome to a good woman who lives without her husband. Life to such a woman is more painful than death.

97-106. Sorrow is relieved in course of time by eating and drinking. But the case is reverse with a woman afflicted with the sorrow caused by separation from her husband. For such sorrow is increased by eating and drinking. Karma, (causation), shadow and a chaste woman are the constant companions of a man. Of these, a chaste wife is the chief. Even after the body, the seat of enjoyment and suffering, is extinct, a chaste wife is the constant companion of a person at every birth. O ruler of the world, if you emancipate my husband without me, I will involve you in the sin of the murder of an innocent woman." Brahmâ was astonished and frightened at her words and gently replied thus, "Child, I will not emancipate your husband without you; but at present I cannot emancipate you both. O mother, it is a fact recognised by all that the emancipation of a person is impossible unless he or she reaps the consequences of his or her act in the shape of enjoyment or suffering. When the sufferings and enjoyments of a person are over, he or she is then only entitled to emancipation. O chaste lady, you should under the circumstances enjoy the bliss of heaven along with your husband for sometime. After a while, both of you will be born in India: and Râdhâ will, in due course, be born as your daughter in that place. After Râdhâ's birth, both of you will be redeemed in your life-time and go to the Goloka. O best of kings, you had better enjoy the society of your wife for sometime. Saints are vested with the principle of virtue; therefore it is impossible for you to curse me. Saints whose heart is always set upon the lotus feet of Hari and who are impartial to all creatures always court the precious bondage of Hari. They do not desire emancipation."

107-118. Brahmâ, after having blessed them, stood up for a while. Both Kalâvatî and Suchandra bowed to him. Brahmâ then went home. Subsequently, both of them enjoyed the sweets provided by sacred objects which are even desired by Brahmâ and others; and, in course of time, Suchandra was born at Gokula as Vṛiṣabhânu. He was begotten by Surabhânu on Padmâvâtî and springing out of the digits of Hari he grew up daily in that enclosure of the cow-herds like the moon of the bright half of the month. He was immersed in the thought of the lotus feet of Hari. He was a great ascetic, omniscient, generous, graceful and intelligent. He was friendly to Nanda's house. Kalâvatî, too, who was not born out of the womb of a woman, was conversant with the conditions of her previous birth. She was beautiful and chaste. Bhalandan, the mighty king of Kanauj, secured this girl as she arose out of the sacrificial pit at the end of his meditations. Then the king took

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that smiling, effulgent, naked girl subsisting upon the milk of the breast in his lap, came home and handed her over to his wife. The queen suckled and cheerfully maintained her. On the day of the ceremony performed with a view to provide the child for the first time with food, at the time of giving her a name at an auspicious moment, there was a voice from the sky in the very presence of the assembly. viz "O king, let her name be Kalâvatî." The king named her accordingly. Then the king distributed wealth to the beggars, Brâhmins and bards, feasted them and performed the ceremony with great pomp.

119-127. In course of time, the girl grew up into a very sweet and youthful maiden likely to entice the heart of saints. She was fair like Champaka, had a smiling and cheerful appearance like the full moon; her eyes resembled a pair of blooming lotuses. With the weight of her huge buttocks, loins and rising breast she was bowing down. She was clad in celestial dress and decked with ornaments. Once she was passing by the way with the charming gait of an elephant when she was seen by Nanda in the course of his pilgrimage. Though he had subdued his passions and was very wise, yet he fainted at her sight. On recovery, he was very much agitated and enquired of the passers-by as to whose daughter she was. Some one told him that she was Kalâvatî, daughter of king Bhalandan, that she was the outcome of the digits of Lakṣmî and had descended to his house; and that she was just at that time going to the house of one of her female associates for the sake of amusement. Nanda thereupon at once descended from his car and approached the royal council of king Bhalandan. The king got up, accosted him with suitable words and provided him with a golden throne.

128-131. After talking with him on a variety of other subjects, Nanda raised the question of marriage saying, "O king, listen to my counsel. You ought to select a suitable match for your daughter now. Vriṣabhânu, the lord of the Vraja, the son of Surabhânu, is the outcome of the digits of Nârâyaṇa. He is very handsome and learned. He is young, devoted to Hari, youthful and conversant with the history of his previous birth. Your daughter, likewise, has come out of no womb but from the sacrificial pit. She can entice the three worlds with her personal charms and is a digit of Lakṣmî. Both of them are suited to one another. A clever hero when wedded to a clever heroine constitutes a suitable match." The king replied humbly thus:

132-145. "O lord of the Vraja, marriage is providential; Brahmâ alone unites the bridegroom and the bride. I can only beget. No one in the world is anybody's wife or daughter or bridegroom. Providence alone gives reward to a person according to his deeds. One must reap as one sows; this I have read in the S'rutis. Otherwise, every thing will be in-effectual like the attempt of a powerless man. If it has been predestined that my daughter will be the wife of Vriṣabhânu, why, then, no one can help it. I can not possibly prevent the inevitable; and no one can." So saying, the king bowed low and entertained him with sweetmeat. Then Nanda went to Vraja at the instance of the king and arrived at the council of Sura-bhân to whom he narrated every thing. Surabhân evinced a great interest in the matter and caused the bethrothal *i.e.*, the preliminaries of the wedding, to be settled through Garga and Nanda. At the time of marriage, king Bhalandan gave a large

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dowry including horses, elephants, gems, and ornaments. When Vriṣabhânu was wedded to the enchanting Kalâvatî, he took so much joy with her in secret and she was so much enraptured that neither of them had any idea of day or night. Kalâvatî and Vriṣa-bhânu could not tolerate the absence of one another even for a minute. It was through illusion that both of them had taken human forms. They remembered fully the conditions of their former births. Their love increased, day by day. The youthful Kalâvatî was passionately devoted to her husband and Vriṣabhânu, young like Cupid, loved his wife very much.

146-156. In course of time, through the curse of S'rîdâma and at the instance of Lord Kriṣṇa, the chaste Râdhâ was born as their daughter. She was the product of no womb and dearer to Kriṣṇa than his life. The mere sight of this girl redeemed her parents. Now I am going to narrate to you the main point in my account which destroys sins as fire consumes fuels. Viśwakarmâ, the best of engineers, after having constructed the mansion of Vriṣabhânu went away with his attendants to some other place. This architect (who knows ontology) after due deliberation constructed there the lovely hermitage of Nanda only two miles in expanse. With great discrimination, he constructed the house which vastly excelled others. Round it, he excavated four moats which were fortified with stones and could not possibly be surmounted by enemies. Near the moat, he set up many gardens where the wind redolent of the Champak and other flowers gladdened all the sides. Hundreds of trees of mangos, betels, jacks, dates, pomegranates, baels, oranges, limes, Bhringas (poisonous plants), hog-plums and black-berries came into existence. Screw-pine, kadam and others trees loaded with fruits and flowers surrounded the moat and added to its beauty. The solitudes of that place were fit for amorous pastimes and desirable in every respect.

157-171. He also constructed a passage for communication in one of the secret places of the moat. It was so designed as to be impregnable to the enemies and to afford an easy access to the friends. For, across that passage, he constructed a pillar which was merged in a small quantity of water. The space covered by the pillar was neither very long nor broad. Above the moat, he constructed a rampart very high and measuring four hundred cubits in length. It was twenty-five cubits broad. It was beautifully constructed with gems, scarlet like vermilion. Outside the rampart, he attached to the wall two gates of gem; and inside the rampart, he constructed seven gates and thus blocked up all the moats. With rubies he constructed for the mansion twenty four square-courts and attached to them columns of sandal. With gems resembling in hue the saffron, he constructed stair-cases : to the roof of the mansion, he attached jars of gem, of various colours The golden jars and the portals of diamond added considerably to the splendour of the upper story of the house. He then proceeded to construct lovely royal roads which he decked on all sides with platforms of ruby and, on their right and left sides, with splendid houses of gem fit for merchandise. Then he went to the grove of Vrindâvana wherein he constructed the sphere of the Râsa with a beautiful circular rampart of gem. Round the sphere he constructed a platform with gems, which was one yojan in circumference. Within that sphere he con-tructed

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ninety millions of houses furnished with bed-steads fit for sexual intercourse and adorned with pictures. They were ventilated by winds redolent of flowers and lighted up by lamps of diamond. Jars of gold fixed to the upper portions of the houses added to their lustre The houses were surrounded by gardens of flowers and lovely ponds.

172-185. After having completed the construction of above stupendous structure, Viśwakarmâ occupied himself with other projects and was very pleased to see that Vrindâvana was so lovely. Then at Vrindâvana for the amusement of Râdhâ and Krisṇa, Viśwakarmâ in the exercise of his discretion constructed thirty-three excellent and lovely groves. Near Madhuvana, east of the grove of the Champak, by the side of the lovely and solitary fig tree, he constructed another mansion for the diversion of Râdhâ and Krisṇa. He constructed round it with precious stones which were a hundred times more precious than gold four platforms or altars. The mansion was supported by pillars of precious stones and adorned with various pictures. He constructed nine doors and affixed them to the gates. The exterior and the interior parts of the building together with its environments were decked with picturesque jars. Stair-cases of precious stone added to the beauty of the castle. He attached banners, windows and white chowries to it and fixed mirrors of diamond in all directions. He constructed round it a circular rampart, twelve hundred cubits high and a hundred hands high. The interior of the house was covered with lovely bed-steads, cloths chastened by fire, wreaths, etc. The bedsteads were adorned with garlands of Pârijât and pillows and rendered fragrant with sandal, aloe, musk and saffron. They were calculated to excite lust, fit for primary sexual intercourse and perfumed with flowers of jasmine, Champak, etc.

186-193. Within the house, betel-leaves seasoned with camphor were preserved in vases of diamond. Some places were inlaid with diamonds; others, with a lattice of pearls. Some parts of the house teemed with diamond cups, jars and foot-stools; others were furnished with peacock thrones and decked with pictures. Some places were moistened with water gushing out of the moon-stone; other places were full of good things (which contributed to sensual enjoyments) and cool and refreshing water. Viśwakarmâ saw that the city and the house meant for sensual enjoyment were very lovely. He then cheerfully went to the city and inscribed the name of its owner on each of the temples. Then Viśwakarmâ with his disciples and the Yakṣas bowed to the sleeping Hari and went home. Everything can be accomplished at the desire of the virtuous. No wonder, then, that a city was constructed by the will of God. Thus I have related to you the sanctifying and delightful deeds of Hari. Now what more do you want to hear?" Nârada said 'O ontologist, why was that grove called Vrindâvana? What is its etymology? Or is it merely the symbol of a name?"

194-204. Nârâyaṇa thereupon commenced the narration of ancient history thus "O saint, in the golden age, there was a truthful and pious king named Kedâra who was the lord of seven Islands. He used to pass his days happily with his family and children and evinced the solicitude of a father in the welfare of his subjects. Though he performed a hundred sacrifices, yet he did not accept the position of Indra. For he was wholly dispassionate and disinterested. For the satisfaction of Lord Krisṇa alone, he used to perform the casual and usual rites. No king was born so good as Kedâra, nor will a

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king be born like unto him. After a while, the king, according to the counsel of Jaigîṣavya, entrusted the charge of his kingdom and very beautiful queens to his son and went over to the forest to pray. There he prayed Hari with his whole head and heart and was always preserved by the wheel of the Lord called Sudarśana mounting guard over him. After a continued devotion for a very long time, he went to the Goloka. That holy place, after his name, was afterwards celebrated by the name of Kedâra. Upto this day, if any body dies there, he is at once emancipated. Kedâra had a daughter named Vrindâ who was a digit of Kamalâ, devoted to the deity and expert in abstract meditations. Vrindâ did not marry. The great devotee Durvâsâ gave her the unattainable mystic formula (mantra) of Hari. Then with a stoic apathy or indifference she renounced the world, went to the forest and there in a solitary place she prayed God for a thousand years.

205-219. The merciful Lord appeared and cheerfully offered a boon to her. Vrindâ was excited with lust at the sight of the lovely features of the Supreme Being and fainted She then solicited a boon to the following effect, "Lord, be my husband." Kriṣṇa complied and enjoyed her society for several years. Then Vrindâ went cheerfully with the Lord to the Goloka and was there regarded as the foremost of the fortunate cowherdesses. That place where she dallied with Kriṣṇa or where she prayed God was called Vrindâvana. Listen to other sacred anecdotes furnishing an explanation of the above name. In days of yore, a king named Kuśadhwaja had two daughters named Tulsî and Vedavatî. They were well versed in religious books and having renounced the world they gave themselves up to meditations. Afterwards Vedavatî obtained Nârâyaṇa as her husband. She is every where known by the name of Sîtâ, the daughter of Janaka. Tulsî, also desirous to get Hari as her husband, prayed God ; but accidentally through the curse of Durvâsâ, she was married first to the demon called S'aṅkha and eventually to Hari. This Tulsî was turned into a tree by the curse of Hari, and Hari was turned into the Holy Stone by the curse of Tulsî. This beautiful Tulsî always resides in the heart of Hari who has assumed the image of a holy stone. I already narrated to you in detail the account of Tulsî; and now incidentally I have again referred to that subject. Tulsî is synonymous with Vrindâ. She, too, prayed Hari at that place. Hence it is called Vrindâvana. But there are other causes, too, why it is so called. Vrindâ is one of the sixteen names of Râdhâ. Râdhâ was engaged in this place in her amorous pastimes. Hence it is so called.

220-233. Lord Kriṣṇa constructed Vrindâvana in the Goloka for the satisfaction of Râdhâ, and when a grove was set up on earth also for her gratification, it was famed by the name of Vrindâvana." Nârada said, "O lord of the universe, kindly reveal to your pupil the sixteen names of Râdhâ as my curiosity is much excited on this score. I have heard that in the S'amveda, she has a thousand names ; but, from your own mouth, I want to gather what these sixteen names are. I want to know if these sixteen names are in the middle of the thousand names, or what is the order of these names or what position do they occupy. Lord, for the edification of a fool like myself, kindly tell me the etymology and the meanings of those names." Nârâyaṇa said, "O child, listen. Râdhâ, Râseśwarî Râsbâsinî, Râsikeśwarî, Kriṣṇa-Prâṇâdhikâ,

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Krisṇa-Priyâ, Krisṇa-Swarupinî Krisṇa bâmâmśa-Sambhûtâ, Paramânanda-rupinî, Krisṇâ, Vrindâvanî, Vrindâ, Vrindâvan-vinodinî, Chandrâvatî, Chandra-Kântâ and S'ata-Chandra-Nibhânanâ. Râ means gift and Dhâ means emancipation. She who gives emancipation is Râdhâ. She is the wife of the lord of the Râsa, hence Raseśwarî. She dwells in the sphere of the Râsa, hence she is Râsbâsinî. She is pre-eminently the chief of jovial and witty goddesses, hence Rasikeśwarî. She is dearer to Krisṇa than his life, hence Krisṇa-Prâṇâdhikâ. She is the favourite consort of Krisṇa, hence Krisṇa-Priyâ ; she can bestow on her votaries the form of Krisṇa and is equal to Krisṇa in every respect, hence she is called Krisṇa-Swarupinî.

234-245. She sprang out of the left side of Krisṇa, hence she is called Krisṇa-bâmâmśa-Sambhûtâ. She is all-joy, happiness incarnate, hence Paramânanda-rupinî. She gives the best kind of redemption ; hence she is called Krisṇâ. She has got a Vrindâvana, or she is the presiding deity of Vrindâvana ; hence she is called Vrindâvanî. Vrinda means female associates and A means exist. She has got female associates, hence she is called Vrindâ. Vinod means pleasure ; she gets pleasure at Vrindâvana ; hence she is called Vrindâvana-vinodinî. Her face and nails shine like the moon, hence she is styled Chandrâvatî by Krisṇa. The grace of her body is always like that of the moon ; hence she has been cheerfully named as Chandra-Kântâ by Hari. Her features have the charms of a hundred moons ; hence she is called S'ata-Chandra Nibhânanâ. Thus I related to you her sixteen names with their etymology and meanings. Hari recited them to Brahmâ, while the latter was residing in the lotus of his navel. Afterwards, Brahmâ recited them to my father Dharma. Later on, on the occasion of the solar festival, in the assembly of the gods, at the great shrine of the Puṣkara, I raised the question of Râdhâ's prowess. Then Dharma was graciously pleased to give them (*i. e.*, the etymology and meaning of her names) to me. O great saint, I just recited to you the holy hymn containing the sixteen names of Râdhâ.

246-251. Whoever throughout his life reads the above hymn in the morning, noon and evening every day attains faith in the lotus-feet of Râdhâ and Mâdhava and in the end secures all kinds of perfection, viz., Aṇimâ (an esoteric subtle state, a faculty acquired by practice which enables a man to assume atomic or invisible form) etc. He wields a body which never perishes and, engaged in the service of Râdhâ and Krisṇa, passes his days merrily in their company. The perusal of this hymn is sixteen times more beneficial, than any of the following acts : the due celebration of all the rites, gift, fasting, the study of the Vedas with their commentaries, the due performance of all kinds of sacrifice, all sorts of pilgrimage or a journey to all holy shrines, seven-fold circumambulation round the globe, the protection of fugitives, the education of the ignorant, the sight of the gods or the Vaiṣṇavas. Nay, a person, by virtue of this hymn, is redeemed in his life-time.

252-267. Nârada said, "O Lord, I heard the wonderful, rare and consolatory hymn of Râdhâ which you just recited as well as her amulet called the "Conqueror of the world" which you had recited to me, sometime back. By the grace of your feet, I heard wonderful accounts of Lord Krisṇa. Now, I want to listen to the mysterious account of his deeds. O great saint, what did the cowherds say, at break of day, when they saw the wonderful city ?" Nârâyaṇa said, "When they got up from their bed in the morning and

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saw the city which was superior to heaven, they exclaimed, "Oh! what a wonder! what a wonder!" One said to the other, "Who has constructed all this? Is there such a powerful being in the world?" Then Nanda remembered the words of Garga and knew in his mind that the whole world containing animate and inaminate objects, from Brahmâ down to a bush, can be created or destroyed by the will of god, by a mere twinkle of his eye. There is nothing impossible with Hari who controls even that Mahâ-Viṣṇu sustaining a universe on each of the pores of his skin, whose lotus feet are constantly adored by Brahmâ, Viṣṇu, Maheśa and Dharma, who has assumed the form of a man by virtue of his illusions. With this predominant idea, Nanda, the lord of the cow-herds, wandered, here and there, saw the houses and perused the name of the owner inscribed on the wall of each house. He allotted to every one the house meant for him. Then Nanda and Vriṣabhânu, with their heart beating with curiosity entered into the house with their relations at an auspicious moment. The residents of Vrindâvana entered into their respective dwelling houses; and their faces and eyes beamed forth with joy. They were all pleased with the places assigned to them. Thus I gave you an account of the construction of the city. The boys sported there merrily; and Kriṣṇa and Baladeva took part in amusements along with the children in different places of the sphere of the Râsa and in the lovely groves.

CHAPTER XVIII.

1-19. S'aunaka said, "O Sûta, what a delightful, wonderful, account of Lord Kriṣṇa calculated to give redemption and happiness did I hear! O saint, what further questions did Nârada put to Nârâyaṇa, the son of Dharma, regarding the deeds of Hari?" Suta replied, "Nârada, the best of saints, after hearing the account of the construction of the city, again queried him regarding the deeds performed by Hari. Nârada said, "O best of saints, you are the ocean of learning. Therefore recite to me who am your submissive pupil, other features of the beautiful character of Lord Kriṣṇa, which is delicious like honey." Thereupon the saint Nârâyaṇa delightfully commenced the narration of other wonderful deeds of Hari. He said, "Once upon a time, Kriṣṇa went with Baladeva and the children to Madhuvana situated on the coast of the Yamunâ. There they grazed the cow; and the children who were very much exhausted with their play which lasted for a long time and oppressed by hunger and thirst said to Lord Kriṣṇa, "O Kriṣṇa, we are very hungry, tell us thy servants, what to do." The merciful Kriṣṇa, replied, "Boys, go to the place where the Brâhmiṇs are performing acts of sacrifice and demand food from them. These Brâhmiṇs who are descended from Angirâ are well-versed in the Vedas and the Smritis. They are dispassionate Vaiṣṇavas praying for redemption in their respective hermitages near Vrindâvana. But bewildered by my illusions, they do not realise my divinity. If therefore they do not give you food, beg food of their wives who are kind to children." Thereupon the boys went to these Brâhmiṇs and humbly begged food of them. Some of them did not listen to the entreaties, others merely smiled. Then the boys went to the wives of the Brâhmiṇs in the kitchen and begged food of them. The virtuous women smiled and said, "Who are you? What are your names? Who has sent you to us? Let us know all and then we shall give you nice food with excellent curry."

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